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# ΑΛΚΑΙΟΥ ΜΕΛΗ

## THE FRAGMENTS OF THE LYRICAL POEMS OF ALCAEUS

EDITED BY

EDGAR LOBEL

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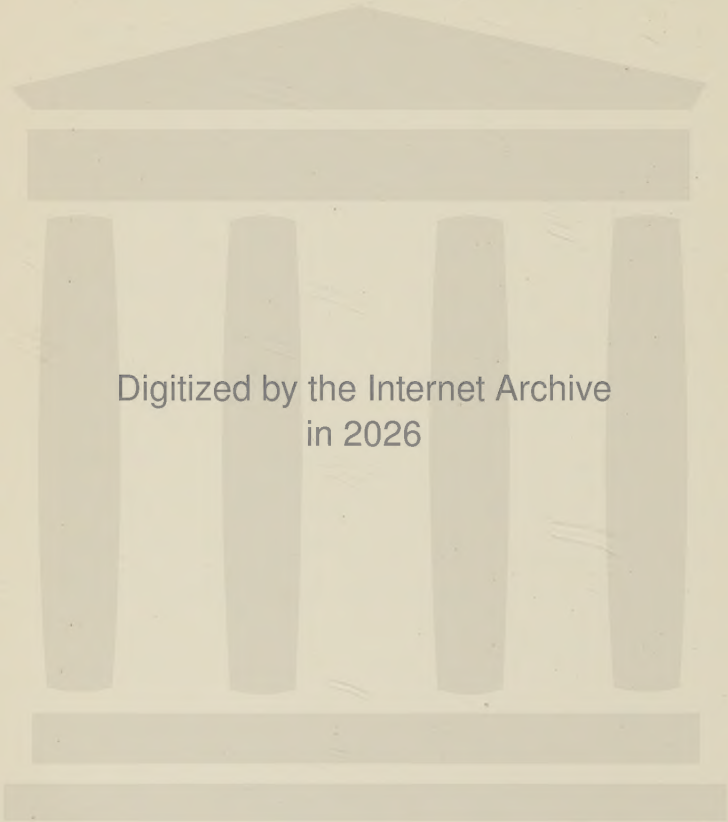
# PREFACE

It is unnecessary to say much by way of preface to this book. If it had been possible, it would have been preferable to produce the texts of Sappho and Alcaeus simultaneously and to write a single introduction to the two. As it is, it has been necessary to delay for two years after the introduction to Sappho what is in part logically, in part even chronologically, prior to it. Acquaintance with the earlier volume is assumed in the readers of this; what here follows is for the most part a development of views then put forward.

My debt to all those whom I offered my thanks in the preface to the previous is the same, and therefore quite as great, in the case of the present performance. To their names I now wish to add those of Professor Gilbert Murray, to whose generosity was due the foundation of the University Studentship I at present hold, and of Professor G. M. Bolling, who has been kind enough to send me more than one letter of friendly criticism and suggestion.

E. L.

Oxford, 1927.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# INTRODUCTION

It 's a right husky rat that'll open a closed door.—*American Authoress.*

## PART I

§ 1. In a former essay[1] attention was directed to the fact that it would be erroneous to regard the language exemplified in the extant mass of writing attributed to Sappho and Alcaeus as a single whole uniform throughout; that, on the contrary, it is necessary on analysis to distinguish in it at least three bodies of evidence, of which the mutual relations are such as to suggest the conclusion that one of them is a normal speech from which the other two divagate in various degrees, the form taken by the divagation being the admission of elements belonging to another linguistic usage.[2] But no systematic attempt was there made to illustrate this fact with all the relevant detail and to isolate the alien components in such a way as to arrive at a reasonably exact and comprehensive notion of the linguistic usage into which they are intruders, and perhaps in the present state of our information any such attempt may in many places rely of necessity too much on hypothesis and too little on demonstration. Nevertheless, since the collection, arrangement, and discussion of the evidence may lead to a number of conclusions some of which have in themselves a value independent of the truth or falsity of the theory based on them as a whole, it is that task which is now undertaken.

[1] *Σαπφοῦς Μέλη*, Clarendon Press, 1925, referred to as *Σμ.*

[2] Or perhaps more than one, for it may be an oversimplification to say 'belonging to Epic usage'. It is imaginable that a Lesbian poet, once having decided to go beyond the resources of his vernacular, might employ elements picked up from contemporary Ionian and Dorian neighbours as well as, for instance, archaisms made familiar by the epic.



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§ 2. If we pass in review what remains of the poems that in antiquity went under the name of Sappho, including with them a few unascribed fragments which for various reasons with greater or less probability have been or may be attributed to her pen, we become aware almost at once of the necessity of distinguishing from the type of poem of which the bulk of the remains consists a second much more sparely represented type, perhaps always associated with a particular kind of metre,[1] in which relatively free use is made of words, of inflexions, and of metrical practices excluded from the other. It is, indeed, possible in one or two instances, where too little is preserved or what is preserved is too ruinous, to hesitate to which of the two types a particular specimen should be referred. But in general the separation can be made with perfect confidence. To the second type belonged the poems of which $\bar{\beta}$ 2, $\bar{\eta}$ 1(*a*) App., $\bar{\eta}$ 2(*a*) App., inc. lib. 27, inc. lib. 28, and (if Μοισάων be correct) inc. lib. 71 formed part; possibly also one or two poems now represented by fragments which do not themselves display or of which we cannot say for certain whether they display the characteristics of this type (e.g. $\bar{\eta}$ 3 App., $\bar{\eta}$ 4 App., $\bar{\eta}$ 6 App.). These all come to us under Sappho's name. There may be considered along

[1] This metre is, in all the cases but one, either recognizably what we will call the dactylic hexameter composed (apart from the first and last feet) almost entirely of dactyls, or a dactylic series which is reconcilable with the supposition that it is a portion of such a dactylic hexameter. The exceptional case ($\bar{\beta}$ 2) is in a metre which for Hephaestion (vii. 7, p. 23 Consbruch) is a dactylic pentameter. For convenience the specimens are tabulated here:

$\bar{\eta}$ 2(*a*) App.
inc. lib. 27
inc. lib. 28
$\bar{\eta}$ 1(*a*) App. (so far as recognizable)
$\bar{\eta}$ 3 App.
$\bar{\eta}$ 2(*c*) App.

$\text{–}\breve{\text{–}}\breve{\text{–}}$ $\text{–}\breve{\text{–}}\breve{\text{–}}$ $\text{–}\breve{\text{–}}\breve{\text{–}}$ $\text{–}\breve{\text{–}}\breve{\text{–}}$ $\text{–}\breve{\text{–}}\breve{\text{–}}$ $\text{–}\breve{\text{–}}$,
with one example of
$\text{––}\text{–}\breve{\text{–}}\breve{\text{–}}\text{––}\text{–}\breve{\text{–}}\breve{\text{–}}\text{––}$
and one of
$\text{–}\breve{\text{–}}\text{––}\text{–}\breve{\text{–}}\breve{\text{–}}\text{–}\breve{\text{–}}\breve{\text{–}}\text{––}$

In inc. lib. 28 χρύσειοι of the tradition should probably be retained, not altered to χρύσιοι. χρύσιοι is, indeed, the form required by the Lesbian dialect, but it is in the highest degree doubtful if it is metrically admissible, and, as we shall see, there is no objection to a non-Lesbian form in this type of poem. Σμ. p. 57 should be corrected accordingly.

$\bar{\eta}$ 4 App. $\text{–}\breve{\text{–}}\breve{\text{–}}\text{–}\breve{\text{–}}\breve{\text{–}}\text{–}\breve{\text{–}}\breve{\text{–}}\text{–}\breve{\text{–}}$ $\bar{\beta}$ 2 $\breve{\text{–}}\breve{\text{–}}\text{–}\breve{\text{–}}\breve{\text{–}}\text{–}\breve{\text{–}}\breve{\text{–}}\text{–}\breve{\text{–}}\breve{\text{–}}\text{–}\breve{\text{–}}$
$\bar{\eta}$ 6 App. $\text{–}\breve{\text{–}}\breve{\text{–}}\text{–}\breve{\text{–}}\breve{\text{–}}\text{–}$
$\bar{\eta}$ 5 App. $\text{–}\breve{\text{–}}\breve{\text{–}}\text{–}\breve{\text{–}}\breve{\text{–}}\text{–}\breve{\text{–}}$

with them a couple of other fragments, not so far as we know ascribed to her by any ancient authority, $\bar{\eta}$ 2(*c*) App., $\bar{\eta}$ 5 App., which if they are to be assigned to Sappho—it is very far from certain—must likewise be supposed to come from poems of the second type. The rest of the extant remains certainly or probably attributed to her belong, so far as we can now judge, to poems of the first type.

§ 3. The evidence on which is based the discrimination between the two types of poem to be recognized in Sappho's remains may be summarily displayed as follows, distributed under the three heads already specified of metrical practices, inflexions, and vocabulary:

I. *Metrical peculiarities.* (*a*) The shortening of a long open final syllable before a vowel beginning the next word is found only in the following places: *cυνέταιροι ἄγοιc'* ($\bar{\beta}$ 2 $i_5$), *ἐρεύθεται ἄκρωι ἐπ'* ($\bar{\eta}$ 2(*a*)$_1$ App.), *φίλαι ἦcαν* (inc. lib. 27), *ἐρέβινθοι ἐπ'* (inc. lib. 28), and possibly *κάλα ὦ* ($\bar{\eta}$ 5 App.). It may also quite probably be recognized at *ἐπιβάλλομαῖ* ⟨ ⟩ ($\bar{\eta}$ 4 App.).

This scansion, which nowhere occurs in Sappho's other poems, appears to be admitted once by Alcaeus (*καὶ ἀλάθεα*, inc. lib. 43).

(*b*) A vowel short by nature is scanned as short before mute and liquid in *ὄχλοc* ($\bar{\beta}$ 2 $i_{14}$), *ἐλίγματα χρύcια* ($\bar{\beta}$ 2 $i_8$), *μαλοδρόπηεc* ($\bar{\eta}$ 2(*a*)$_2$ App.); it varies with the scansion as long found in five other places in $\bar{\beta}$ 2 (*ἀύτμενα* $i_9$; *ἀνάριθμα* $i_{10}$; *ὀτραλέως* $i_{11}$; *ἐυτρόχοις* $i_{13}$; *θυγατρεc*[ $i_{16}$) and four other places in $\bar{\eta}$ 2(*a*) App. (*τὸ γλυκύμαλον* and *ἄκρωι* l. 1; *ἄκρον* and *ἀκροτάτωι* l. 2). In the other poems of Sappho the scansion as long is found in about fifty instances; the one place where the scansion as short is found in a book text (*ὄπλοιcι ᾱ* $5_{19}$) is suspect on other grounds.[1]

In Alcaeus out of some forty-five instances there is in the book texts no example of the scansion as short, and no example that can be accepted as probable in the quotations.[2]

II. *Flexional peculiarities.* (*a*) A genitive in *-οιο* is found once, *Περόμοιο* ($\bar{\beta}$ 2 $i_{16}$), varying with one instance of the

[1] See Σμ., pp. xliii seq. *ἄμμῐ̆ πρέποι* (codd., inc. lib. $35_2$) is not included on either side.

[2] For some apparent examples in quotations from Alcaeus see Σμ., p. xlv.

genitive in -ω, -νάω ($\bar{\beta}$ 2 $i_6$). This second is the only form found in the rest of the remains of Sappho, there being about a dozen instances of it.[1]

Alcaeus also provides one instance of -οιο (ἐρχομένοιο or ἀρχομένοιο inc. lib. $45_1$) against some three dozen of -ω.

(*b*) Two examples of a short dative plural θέοις and φίλοις ($\bar{\beta}$ 2 $i_{21, 12}$) are found, varying with the long dative ἀλλοδάποισι ($\bar{\eta}$ 3 App.). In the other poems there is over a score of clear instances of the long form, of the short none in the book texts (except in the article, where the short form is obligatory), a few dubious examples, which are not to be accepted, in the quotations.

There are similarly in Alcaeus over a dozen clear instances of the long dative, none of the short except a couple of dubious cases in the quotations.[2]

(*c*) There is one example of the thematic formation ὀνκαλέοντες ($\bar{\beta}$ $2_{33}$), varying with the athematic ὔμνην ($\bar{\beta}$ $2_{34}$). In the other poems all the comparable forms from verbs corresponding to the Attic *contracta* in -ῶ (for -έω) are athematic, -εντες, -εισαι and the like. Alcaeus, who pretty certainly has one example of the thematic formation, ποτέονται ($\bar{\iota}$ 1),[3] otherwise provides a large number of instances of the athematic type only.

(*d*) If the form Μοισάων, ascribed on very poor authority to Sappho (inc. lib. 71), is correct, it varies with a genitive in -αν, παρθενίκαν ($\bar{\beta}$ 2 $i_{15}$). The -αν form alone appears in the other poems of Sappho and in Alcaeus, about eight instances in each.

(*e*) A third person singular of the aorist indicative active

[1] See p. xlix. ἀνήτοιο in Sappho ($\bar{\delta}$ $21(\check{\delta})_2$) is a modern invention due to a misconception of the meaning of the passage. An altar, not a chaplet of ἄνητον boughs, is being spoken of, and indeed it seems improbable that a chaplet *could* be made of ὄρπακες.

[2] The short datives which seem to occur in the quotations of Sappho and Alcaeus are discussed in Σμ., pp. xxxviii seqq.

[3] The form ποτέονται, though it depends on the authority of a quotation, is likely to be right. It is not a very probable corruption of πότανται and it may well be that, except for ποτέονται (and ποτέοντο)—which might be comparable to ἴηντεον, μενοίνεον (H 423, M 59)—Greek has properly only the theme ποτα-. ποτε- in later writers seems to be extracted under a misconception from Ionic or Doric forms in which ποτα- appears quite regularly as ποτη-.

appears with the form ἐcκέδαc' at η̄ 1(*a*)$_1$ App., and ὤλεcαν in Alcaeus (E 1$_{26}$), though perhaps not precisely on all fours with it, furnishes a sort of parallel. It will be shown in another connexion that the form to be expected would in this mood and tense have a double c (see p. lii).

(*f*) Finally, for the sake of completeness, mention may be made of the unaugmented forms -όρουcε (β̄ 2 i$_{11}$; ἀνόρουcε is written, but since ἀν- for ὀν- may be a clerical error no account need be taken of it) and ἐλέλυcθον (or ὀλόλυcθον β̄ 2$_{31}$).[1] The temporal augment is not dropped in ὔπαγον (β̄ 2 i$_{17}$) and ἴαχον (β̄ 2$_{32}$). In the other poems parallels to the dropping of the temporal augment may occur in ἄραο (η̄ 9$_1$, $_2$ App.) and ἀμειβόμαν (ε̄ 3$_6$). Alcaeus uses ἔλετο (inc. lib. 12) and regularly appears to drop the syllabic augment in γέννατο (ᾱ 2(*b*)$_3$, B 14$_{13}$, inc. lib. 3$_2$). The evidence is still insufficient for us to be certain whether the omission of the temporal augment is one of the criteria by which the two types of Sapphic poem are to be distinguished.

III. *Lexical peculiarities.* (*a*) There is one example of the form παρθενίκαν (β̄ 2 i$_{15}$) varying with one of πάρθενοι (β̄ 2$_{25}$). In the other poems Sappho has only the form πάρθενοc, of which there are about half a dozen instances.

Alcaeus has two examples of πάρθενοc (B 14$_{8, 10}$), but uses παρθένικαι at B 17$_5$.

(*b*) The form πτόλιν, guaranteed by the metre, occurs once (β̄ 2 i$_{12}$). In the other poems of Sappho there is no certain example of the word, though some case of it may well be recognized at ᾱ 13(*a*)$_6$.

The book texts of Alcaeus provide over half a dozen examples of the spelling πολ-, which is therefore pretty

[1] And very probably ἵκα]νε at β̄ 2$_{26}$. Although the word is not actually preserved in this place it is worth while to call attention to the following facts. If ἵκᾱνω in Homer is to be explained (as it usually is) as being the form that **ικανϝω* assumes in Ionic, then Aeolic, if it possessed the word, should possess it in the form ἴκᾰνω, imperfect ἴκᾰνον. That actually seems to be the form Alcaeus uses in inc. lib. 73, ἐc θάλαccαν ἵκανε being then the end of a so-called Greater Alcaic. In that case ἵκᾱ]νε in β̄ 2$_{26}$ is to be added on another count to the indications of abnormality in the type of poem here being discussed. But it should be added that ἵκᾰνω might have existed in Lesbian, as a form of the same type as λᾰ́θανω (S. ᾱ 13A$_5$), independently of **ικανϝω*, and ἵκανε in Alcaeus might be the imperfect of that.

certainly right, but it must be noted that no example either in Sappho or Alcaeus, about a dozen in all, is guaranteed by the metre, a long syllable preceding in every case.

(*c*) The neuter plurals πορφύρᾱ, ἀργύρᾱ ($\bar{\beta}$ 2 $i_{9,10}$), on the one hand, and the form χρύϲειοι (which appears to be demanded by the metre at inc. lib. 28), on the other, are found varying with the form χρύϲια ($\bar{\beta}$ 2 $i_8$).[1] The other poems afford about half a dozen instances of adjectives of material, all with the ending -ιοϲ, which is likewise the only form for which there is evidence in Alcaeus, who provides four or five instances of it.[2]

(*d*) The form ἰεραϲ, with a correction or variant ἰαραϲ, is found once ($\bar{\beta}$ 2 $i_6$). In the other poems the word occurs only at $\bar{\epsilon}$ $3_{25}$, in the form ἶρον, and Alcaeus likewise has half a dozen examples of this form, none of any other.

(*e*) In two places cases of ὅϲοϲ are found, ὅϲαι ($\bar{\beta}$ $2_{31}$), ὅϲα ($\bar{\eta}$ $1(a)_1$ App.), with which μέϲαι (inc. auct. $6_2$) might be ranged, if there were the slightest justification for assigning that poem to Sappho. In the other poems we find only the form ὁϲϲ- (five examples); μέϲϲον occurs at $\bar{\epsilon}$ $5_{20}$, μέϲϲω at $\bar{\alpha}$ $1_{12}$ App. Alcaeus provides one example of ὅϲϲοϲ (F $6_{10}$, cp. τόϲϲουτον E $1_{21}$) and one of μέϲϲον (inc. lib. $2_3$), but uses μέϲοι at inc. lib. 32.

(*f*) The form κατά is found at $\bar{\beta}$ 2 $i_{12}$ (κατὰ πτόλιν) and at $\bar{\eta}$ $2(c)_2$ App. (καταϲτείβοιϲι), if this fragment be rightly assigned to Sappho. In the other poems we find only the apocopated form κάτ (κάκ, κάμ, &c., altogether some eight instances), if we neglect κατάρρει (inc. lib. 6), which is certainly incorrect in that form.[3] Similarly παρά has only the apocopated form πάρ ($\bar{\alpha}$ $14_2$ App.), παρὰ δ' ἔρχεθ' ὥρα (inc. auct. $6_3$) being ascribed to Sappho, as has been said, without the smallest justification.

[1] It is uncertain what is to be made of πορφύρον in $\bar{\eta}$ $2(c)_2$ App., a fragment of very uncertain attribution, and it is not taken into account here.

[2] There is nothing in favour of the singular theory that χρυϲοτέρα (S. inc. lib. 41) stands for χρυϲιοτέρα. No authority is cited for a comparative in -οτέρα preceded by a short vowel. χρυϲοτέρα, it should not be necessary to say, is a comparative of the same type as βαϲιλεύτεροϲ from βαϲιλεύϲ or φώρτατοϲ from φώρ (Sophron fr. 1 Kaibel, cp. fr. 122 Kaibel).

[3] κατάγρει, which was proposed by Bergk, is very probably correct, a person being understood as the object of the verb, 'as the leaves quiver sleep falls on' whoever it may be.

Alcaeus has fifteen examples of the apocopated, none of the full form of κατά. He has further two or three examples of πάρ against one of παρά (B $11_{10}$; the form παραβάλλεται as quoted (inc. lib. 125) is of course without authority as evidence).

(*g*) The form ἐc occurs twice before a vowel, ἐc Ἴλιον ($\bar{\beta}$ $2_{23}$), ἐc αἴθερα ($\bar{\beta}$ $2_{26}$). In the other poems only εἰc is admitted in this position; there are five metrically guaranteed instances.

Alcaeus has two metrically guaranteed instances of εἰc before a vowel, none of ἐc.[1]

(*h*) The dissyllabic form ἐνί is found once, ἐνὶ ναῦcιν ($\bar{\beta}$ 2 $i_7$). In the other poems the only form found before a consonant is ἐν, of which there are over half a dozen instances. Alcaeus, too, has only instances (more than ten) of the monosyllabic form in this position.

(*i*) Lastly, mention may be made of the form ὤρεcι ($\bar{\eta}$ $2(c)_1$ App.), if that fragment be correctly attributed to Sappho. In the other poems a form beginning with ὀρ- would be expected and seems to occur in $\bar{\beta}$ $3_2$ App., perhaps also in the uncertainly assigned inc. auct. 10. There are no examples of either form in Alcaeus.

Before proceeding to draw inferences from this evidence, it is worth while to add that the only poem of the type we are examining which is sufficiently well preserved to enable us to see whether it was composed, as all the poems of the other type are, in stanzas, was not so composed. $\bar{\beta}$ 2 was plainly composed by the line.

§ 4. We have already anticipated an obvious inference which is to be drawn, as far as Sappho is concerned, from this collection of facts, namely, that there are to be recognized in the poetical remains which go under her name two distinct types of poem, into one of which are admitted elements excluded from the other. The answer to the question 'What is the relation between the two types?' is almost equally obvious.

(i) We see from the instances referred to in § 3 I (*b*), II (*a*), II (*b*), II (*c*), II (*d*), III (*a*), III (*c*), that one of the two types sometimes displays a variable usage in respects in which the

[1] See Σμ., p. xxiv.

usage of the other type is invariable, that is to say, the one employs, corresponding to a single meaning and function, more than one form (or admits more than one scansion of identically constituted forms), of which forms (and scansions) one is the same as that found in the other type. To take a concrete instance, the one type has genitive endings both in -οιο and -ω, the other only in -ω. This variability is regularly on the same side. The most reasonable inference, therefore, is that the element common to both types is in some sense a normal element, the other or others abnormal, and that the type which displays an invariable usage, that is, displays only normal elements, represents a kind of language which is in some sense a norm, from which the type which displays a variable usage, that is, employs both normal and abnormal elements, deviates in different degrees on different occasions.

This interpretation of the facts is confirmed by the evidence of Alcaeus, which will be examined at large in another part of the inquiry. We cannot discern in Alcaeus any division of poems into what have just been described as normal and abnormal types. On the contrary, the instances of the admission by Alcaeus of elements comparable to those which in the case of Sappho have been designated abnormal seem to be distributed evenly over the whole of his extant remains, and we have no room to doubt were so distributed over the whole of his writings. In other words, all the poems of Alcaeus were in some degree what we are calling abnormal, since in all without distinction abnormal elements are allowed to vary with the normal. It is, however, apparent that his usage stands in a very definite relation to that of Sappho. The elements that are called normal in Sappho are likewise represented on the whole by a preponderant, and often a heavily preponderant, number of instances in Alcaeus, those that are called abnormal in Sappho are usually represented, if at all, by a small number of instances in Alcaeus. We are, then, reasonably justified in the belief that the norm exemplified by Sappho's normal type was also the norm for Alcaeus, but that he, in contrast with her practice, did not confine departures from it to a particular section of his verse but allowed them occasionally in any part.

(ii) These considerations are of some assistance when we turn to deal with the evidence set out in § 3 II (*e*), III (*d*), III (*e*), III (*f*), III (*g*), III (*h*), where we find, as it appears, not that one type has a variable and the other an invariable usage, but that there is no form common to the two, the one employing one form, the other another. In these cases it would, of course, be natural to assume that in each instance the form exhibited by the type which upon the evidence adduced above it was argued contained both the normal form and one or more abnormal forms was itself also an abnormal form, the form exhibited by the type which contained normal forms itself also normal. And that this natural assumption is likely to be correct is shown by the fact that in these cases no less than in the others the forms presumed normal are on the whole represented in Alcaeus by a preponderant, and often a heavily preponderant, number of instances and the forms presumed abnormal by few or none.

§ 5. So far, then, we have found that the poetical remains which pass under the name of Sappho fall into two divisions, one large and one small, of which nothing prevents our believing that the smaller exemplifies a divagation from a norm of linguistic usage which is *prima facie* exemplified by the larger. The whole argument has hitherto proceeded on the assumption that both divisions contain on the whole genuine work. But in truth some of the specimens of the abnormal type lie under vehement suspicion of spuriousness. In particular β 2, by far the longest piece of all and exceptionally well attested in antiquity,[1] is almost certainly supposititious.[2] It is not, indeed, very probable that all are so, for

[1] It is found in two papyri both with a colophon ascribing the poem to Sappho, l. 10 is quoted by Athenaeus (xi. 460 d, iii. 2 Kaibel) from Sappho, l. 30 is referred to by Philostratus (Imagg. β 1, p. 62 S. Vind. Sod.) and the Antiatticista (Bekker 108, 22) as Sappho's. In three of these places we are further informed that it belonged to Bk. II.

[2] See Σμ., p. lxv, to which may be added that the textual tradition of this poem is obviously inferior to that of the others preserved in papyri. Note *ἀνόρουσε* (l. 11) but *ὀνκαλέοντες* (l. 33), *ὀνεμίγνυτο* (l. 24) but *ὀνεμείχνυτο* (l. 30).

There is, of course, no particular difficulty in supposing that the same poet employed different usages in different circumstances. Even in the scanty remains of Archilochus it is easy to recognize a difference of usage between the elegiacs and the rest of his verse.

it has been pointed out that the abnormalities accompany a particular kind of verse, and it is difficult to imagine why forgeries should not have been attempted in any of the kinds of verse which Sappho used but should have been confined to one or two. Nevertheless, in spite of the loss of valuable argumentative capital involved by this course, it will be safer to leave the evidence of the abnormal type, in view of the possibility of its spuriousness, entirely out of account in what follows, and begin again from the beginning to examine more minutely and from a slightly different angle the nature of the linguistic usage of the normal poems of Sappho and the relation to it of the linguistic usage of Alcaeus.

## PART II

§ 6. A vernacular or spoken, as contrasted with a literary, dialect has in principle one way and no more of expressing one meaning. The law, like other laws intended to formulate the facts of language, has its exceptions, and cannot be applied with complete rigour except at the price of falsifying those facts. It is moreover important, but usually difficult except for, often even for, the speakers of the language in question, to distinguish between the employment of alternative ways of expressing the same meaning and the employment of different ways of expressing different meanings, when there is only a fine shade of difference between them. And further, it must be borne in mind that different forms may be used to correspond not to differences in meaning but to different functions.

It is, however, the converse proposition which is of importance to us in our present inquiry. If we find ourselves confronted with a body of writing of sufficient bulk to be reasonably thought representative, in which after an examination conducted with proper circumspection we detect a constant tendency to employ the same form of expression to correspond to the same meaning or function, we shall have a *prima facie* case for assuming that such a body of writing represents some vernacular, or at any rate approaches much more nearly

to a vernacular than to a literary language, of which in Greek at least a salient characteristic is the employment of variety of forms with no difference of meaning or function. The examination is to some extent complicated when the body of writing with which we have to deal is in verse, for then the necessity of conforming to a metrical scheme may exercise a distorting force on the normal diction. It will happen that in the development of the language or in the course of flexion forms will arise, or in the composition of sentences inseparable groups will occur, which are not readily accommodated to the structure of the verse—in extreme cases they may not be able to be accommodated to it at all—by the employment of the methods normally admitted. In such circumstances a choice of courses is open to the poet. Either the employment of the metrically intractable forms may be altogether renounced, a renunciation which might be highly inconvenient and which we are absolved from considering, since if it be practised we can hardly ever be aware of it; or another form may be chosen, for instance, a form from another or a more archaic form from the same dialect; or some sort of violence may be applied either to the language or to the verse or to both, in order to adapt one to the other.

Each of these courses, except that of complete renunciation, gives rise to what may be called in a general way a metrical licence, that is to say, an interference with the normal form of the dialect or the metre necessitated by a discord between them not to be resolved by regular methods. It will be necessary at a later stage to consider what is the constitution of the forms which are, or were deemed by the Lesbian poets to be, so metrically intractable as to warrant such treatment. For the moment we have to deal with another species of metrical licence, which it is supremely important not to confuse with the first, namely, the sort represented by those cases in which, although a particular form is perfectly well able to be accommodated to the metres in which the Lesbian poets compose and is often or usually employed by them, not this but some other form, which is different in metrical value but not in meaning or function, or in a few cases an exceptional metrical treatment of the regular form, is chosen, in spite of

the absence of any *general* metrical necessity, to suit the convenience, or even the caprice, of the moment.

It is plain that the first kind of metrical licence, since it is compulsory, may be employed without justifying us in drawing from that employment any universal conclusion about the character of the linguistic usage in which it occurs. It is otherwise with the second kind, which is not compulsory but facultative. Since the character of a vernacular is, broadly speaking, such as to preclude the use of more than one form to correspond to a single meaning or function, if an author habitually tends to employ alternative forms—and the actual occurrence of alternative forms, of course, implies the exclusion of metrical necessity—with no perceptible difference of meaning or function, the reasonable inference is that his linguistic usage is to that extent artificial and literary, and conversely, if an author displays on the whole a regular tendency to employ the same form to correspond to the same meaning or function, the reasonable inference will be that his linguistic usage on the whole exemplifies a normal speech. And the correctness of both of these inferences will be very strongly confirmed if, of two authors who contemporaneously employ what is sensibly the same dialect, we find one exhibiting the one tendency and the other exhibiting the other.

We therefore enter in the next stage of our inquiry upon the attempt to determine, by a detailed comparison of the practices of Alcaeus and Sappho respectively in regard to the admission of the second species of metrical licence, how far we may infer to the presence of a vernacular in the language of the one or the other, and how far we must assume that the language of the one or the other exemplifies a literary convention.

§ 7. It is necessary first of all to take cognizance of certain facts about the evidence at our disposal which tend to obscure the relations obtaining between the respective usages of the two poets, and consequently to tinge with uncertainty conclusions drawn from their agreements and differences.

If we possessed in their entirety the poems of Alcaeus and the normal poems of Sappho and found in them one class of instances speaking to a constant relation between their usages

which could be symbolized by the formula $\left.\begin{matrix}A\\A^1\end{matrix}\right\} : A$, where A represents an element (word, word-form either flexional or non-flexional, or metrical practice) common to both writers, $A^1$ an element peculiar to one of the two not in any way different in meaning or function from A but of a different metrical value, if we found further that the doublet A, $A^1$ was always found on the same side, that is, that it was always the same one of the two writers who admitted the peculiar element, we should then have strong reason for believing, apart from any other argument or any independent knowlege of the character of $A^1$, the peculiar element, that A, the element common to the two, was the true Lesbian and that $A^1$ was something else. This argument is reinforced by another consideration, which at first sight might be supposed to make against it. If we found, besides the class of instances speaking to a constant relation between the usages of the two poets which could be symbolized by the formula $\left.\begin{matrix}A\\A^1\end{matrix}\right\} : A$, another class of instances which could be symbolized by the formula $\left.\begin{matrix}A\\A^1\end{matrix}\right\} : \left\{\begin{matrix}A\\A^1\end{matrix}\right.$, where both A and $A^1$ are elements possessing different metrical values but no difference of meaning or function, *both* of which are used by both writers, it would be reasonable to conclude that in this class both A and $A^1$ are true Lesbian, even in spite of the general initial improbability of the habitual employment by a vernacular of exactly synonymous doublets, since it is still more improbable that the same writer should rigidly exclude doublets in the case of the one series and freely admit them in the case of the other, unless there was a difference in nature between the two series, and much the most intelligible difference is that one is native to the dialect and the other foreign to it.

A couple of concrete instances will serve to make this reasoning still clearer. If we find in the writings of Sappho and Alcaeus a sufficiently large class of instances of the type $\left.\begin{matrix}\gamma\hat{a}\\\gamma a\hat{\imath}a\end{matrix}\right\} : \gamma\hat{a}$, the doublet always in Alcaeus, the form common to both always in Sappho, we should infer (apart from other

arguments or other knowledge) that the common term, represented in this instance by γᾶ, was true Lesbian and that represented by γαῖα something else.

Again, if we find another sufficiently large class of instances of the type $\left.\begin{matrix}\pi\epsilon\rho\acute{\iota}\text{ before consonant}\\ \pi\acute{\epsilon}\rho\quad\text{,,}\quad\text{,,}\end{matrix}\right\} : \left\{\begin{matrix}\pi\epsilon\rho\acute{\iota}\text{ before consonant,}\\ \pi\acute{\epsilon}\rho\quad\text{,,}\quad\text{,,}\end{matrix}\right.$ both forms used indifferently by both poets without any difference in meaning or function, we should infer that both forms were genuine Lesbian, since that is more probable than that the same poet should admit both περί and πέρ but not admit both γᾶ and γαῖα, if there were no difference in nature between the two couples.

In theory, therefore, it would be possible to distinguish genuine Lesbian from alien elements merely by the places they take in the two types of correspondence $\left.\begin{matrix}A\\ A^1\end{matrix}\right\} : A$ and $\left.\begin{matrix}A\\ A^1\end{matrix}\right\} : \left\{\begin{matrix}A\\ A^1\end{matrix}\right.$.

But it unfortunately happens that in a very large number of cases our evidence, at any rate taken instance by instance, is not free from ambiguity. Obviously it might come about, even if we had at our disposal the whole of the relevant evidence, that is, the complete writings of Alcaeus and Sappho, that in a particular case all the *possible* elements were not *actually* represented, that is, it might come about that in a particular case the correspondence symbolized by $\left.\begin{matrix}A\\ A^1\end{matrix}\right\} : A$ was actually represented only by, e.g., $A^1 : A$, or, in a concrete example, that though in fact the Lesbian for 'citizen' was πολίτας Alcaeus, say, had only examples of πολιάτας, not of both πολιάτας and πολίτας. This might occur—though it would hardly occur very often—even if we had the whole of the relevant evidence, how much more likely is it to have occurred when what we possess is in all likelihood only a very small proportion of the evidence, and that part fragmentary or corrupt.

It is necessary, therefore, to bear constantly in mind, in making the attempt to ascertain by a comparison of the usages of the two poets, as exemplified in their extant remains, the precise extent of the alien component present in their writings,

that the only unambiguous evidence is that furnished by the class of instances symbolized by the formula $\left.\begin{matrix}A\\A^1\end{matrix}\right\} : \left\{\begin{matrix}A\\A^1\end{matrix}\right.$, when all four terms are actually present. All the other ways in which the evidence can be distributed are capable, taken instance by instance, of more than one interpretation; thus any particular instance of the class of instances symbolized by the formula $\left.\begin{matrix}A\\A^1\end{matrix}\right\} : A$ may represent either a real instance of the relation first described above in which there is one element common to the usages of both poets, and one peculiar to the usage of one of them, or it may represent an instance of the class symbolized by the formula $\left.\begin{matrix}A\\A^1\end{matrix}\right\} : \left\{\begin{matrix}A\\A^1\end{matrix}\right.$ with one of the terms missing; and similarly $\left.\begin{matrix}A\\A^1\end{matrix}\right\} : -$ and $A^1 : A$ may represent an instance of either of the types $\left.\begin{matrix}A\\A^1\end{matrix}\right\} : A$ or $\left.\begin{matrix}A\\A^1\end{matrix}\right\} : \left\{\begin{matrix}A\\A^1\end{matrix}\right.$.

Nevertheless, it would not be proper to be unduly discouraged by this ambiguity in particular instances. For obviously it could hardly come about by chance that A and $A^1$ are habitually found in the same one of the two authors, and that the missing term (if a term were missing) should habitually be missing from the other, which, as we shall see, is the state of affairs our evidence reveals.

Still, it entails the inconvenience that in our detailed review of the evidencé it will not be possible to keep rigidly apart the two cardinal classes of instances symbolized by the formulae $\left.\begin{matrix}A\\A^1\end{matrix}\right\} : A$ and $\left.\begin{matrix}A\\A^1\end{matrix}\right\} : \left\{\begin{matrix}A\\A^1\end{matrix}\right.$ respectively, since some apparent cases of the first may be, and once or twice almost certainly are, really cases of the second.

§ 8. We will begin, therefore, by attempting to collect the evidence which may reasonably be thought to illustrate the existence *in Lesbian* of forms which have different metrical values without differing in meaning or function, what may be called vernacular or real doublets, of which the symbol is $\left.\begin{matrix}A\\A^1\end{matrix}\right\} : \left\{\begin{matrix}A\\A^1\end{matrix}\right.$.

I. (i) The clearest and most plentiful evidence of the employment by both Alcaeus and Sappho of forms differing metrically, but not in meaning or function, is provided by the instances of the preposition which does duty for *περί* and *ὑπέρ* alike. It is found in the following places:

| | |
|---|---|
| (*a*) *περὶ γᾶc* S. ā 1$_{10}$ App. | *περὶ ταὶc* δ. Alc. inc. lib. 39$_1$. |
| *περὶ τὼ* (?) S. inc. lib. 22$_6$. | *περικείμεναι* Alc. inc. lib. 34$_5$. |
| *περὶ βῶμον* S. inc. lib. 39$_2$. | *περιτέλλεται* Alc. inc. lib. 23(*a*)$_1$, 29. |
| (*b*) *πέρι* with anastrophe S. inc. auct. 4$_1$. | — |
| (*c*) *περεθήκαο* S. ē 3$_{14}$. | *πὲρ ἀτιμίας* Alc. ā 5. |
| (*d*) *περκκέθοιca* S. ā 5$_6$. | *περθέτω* Alc. inc. lib. 39$_2$. |
| *περθέμενον* S. ȳ 2 App. | *πὲρ βίαν* Alc. inc. lib. 8$_1$. |
| | *περβέβαται* Alc. F 6$_9$. |
| *πέρθεcθ'* S. δ̄ 21(*b*)$_1$. | *πὲρ κεφάλας* Alc. inc. lib. 42. |
| | *πὲρ μὲν γάρ* Alc. inc. lib. 2$_6$. |
| | *πὲρ cῶ* Alc. ā? 5. |
| (*e*) *περρέχοιc'* S. ē 5$_9$. | — |

That is to say, we find both *περί* and *πέρ* before a consonant, both *πέρ* and *πέρρ* before a vowel, *πε̆́ρ* before a short, two shorts and a long, and no doubt it is only by chance that we find no instance of *πε̆́ρ* or *πέρρ* before a long vowel. It is, therefore, reasonably certain that Sappho and Alcaeus could employ any of the metrically variant forms *περί*, *πέρ*, *πέρρ* without restriction as their convenience demanded.

(ii) A similar state of affairs seems [1] to be discernible in the use within definite limits of two forms of the preposition corresponding to *ἀπό*. Before all consonants but *π* (and perhaps *φ*) we find *ἀπύ*.[2] But before *π* (*φ*) we find on the one hand *ἄππεμπε* (S. ā 15$_{10}$) and *ἀπ πατέρων* (Alc. inc. lib. 49), on the other *ἀπὺ πειράτων* (Alc. inc. lib. 21$_1$), *ἀπὺ πέμπων* (Alc. inc.

[1] It is best to say 'seems' because it is not perfectly certain whether it is justifiable to treat *ἀπὺ Φωκάας* as parallel to *ἀπὺ πέμπων*. (There is no instance of *ἀπύ* preceding a *β*.) If it is not, then perhaps Lesbian had the partition of functions: *ἀπύ* before all consonants except *π*, *ἀπ* before *π*. In that case Alcaeus' employment of *ἀπὺ πέμπων* and *ἀπὺ πειράτων* is perhaps comparable to his use of *παρά* (see p. xxvii) and $\left.\begin{matrix}\grave{\alpha}\pi\acute{\upsilon}\\ \grave{\alpha}\pi\end{matrix}\right\}$: *ἀπύ* is an example of $\left.\begin{matrix}\text{A}\\ \text{A}^1\end{matrix}\right\}$: A and should be transferred to § 10. But it is on the whole more likely that *ἀπὺ Φωκάας* is relevant and that Lesbian disposed of two forms for use before *π*, *φ*.

[2] The instances are: Sappho: *ἀπυθυc*[ (δ̄ 10$_8$), *ἀπυκρύπτοιcι* (ā 5$_2$ App.), *ἀπυλιμπάνω* (ē 3$_5$), *ἀπυcτρέφονται* (δ̄ 21(*b*)$_4$), *ἀπὺ τάc* (δ̄ 9$_1$), *ἀπὺ* | *χρυcίας* (ē 5$_{27}$); Alcaeus: *ἀ*]*πυείπη*[ (F 7$_4$), *ἀπυκέκριται* (B 8$_7$), *ἀπυκρ*[ (E 1$_8$), *ἀπυλείποντα* (inc. lib. 27$_8$), *ἀπὺ λίμνας* (F 1$_6$), *ἀπύ μ' ἐμμάτων* (C 1$_{21}$), *ἀπυc*[ (F 12$_5$), *ἀπὺ Τηίαν* (ī 1), *ἀπὺ τὼcτίω* (B 6(*e*)$_4$). ¯]*πυ τόξω* (F 12$_3$) also perhaps belongs to this place.

lib. $27_7$), and *ἀπὺ Φωκάας* (S. $\bar{\epsilon}$ $2_3$ App.). Here again, then, we find two metrically variant forms employed, as it appears, by both authors.

(iii) There is still a third case of a preposition which it is probable, though unfortunately the evidence is not free from ambiguity, was employed under certain conditions by both authors in two metrically variant forms. Corresponding to the Attic form *διά* we meet the two forms *διά* and *ζά*. Of this pair *διά* alone is admissible before vowels: *διάμειπτον* (S. $\bar{\alpha}$ $13_2$ App.), *δι' Ἀφροδίταν* (S. $\bar{\zeta}$ $1_2$ App.), *δι' ὔcδων* (S. inc. lib. $6_1$); *διόπτρον* (Alc. inc. lib. 9), and probably *δ[ι'] ἀνοϊία[* (Alc. E $1_1$; *ἀνοϊία* occurs again at Alc. F $6_5$). But before consonants Sappho certainly admits both *ζά* and *διά* without visible restriction: *ζάβατον* (inc. lib. 65), *ζάλεξαι* ($\bar{\alpha}$ $15_6$), *ζὰ χῶρις ἔχην* ($\bar{\delta}$ $5_4$), *ζαταῦ[* ($\bar{\delta}$ 7A($b$)$_1$), *ζαφοίταις'* ($\bar{\epsilon}$ $5_{15}$), *ζα . . ἐλεξάμαν* (e.g. *ζά τ' ἐλεξ.*, inc. lib. 19), on the one hand, and *διάκηται* ($\bar{\alpha}$ $1_9$), *διὰ μέccω* ($\bar{\alpha}$ $1_{12}$ App.), on the other. Alcaeus, who has *ζάβαιc* (B $10_3$), *ζὰ γαίας* (B $17_3$)—perhaps we should add *ζακρυόεντος* (B $5_8$) and *ζάδηλον* (inc. lib. $2_7$)—affords an example of *διά* before consonant only if *δ[ι]ανοϊία[* at E $1_1$ is to be read instead of *δ[ι'] ἀνοϊία[*.

The bearing of this evidence, even though it is not ideally complete, is tolerably clear. Both Sappho and Alcaeus employ all three forms *περί*, *πέρρ*, and *πέρ*, without distinction of function—there is hardly any question in the case of these prepositions of any difference of meaning—as it suits their convenience from time to time. On the other hand, both Sappho and Alcaeus use only the one form *κάτ*[1] not also *κατά*,

[1] It is worth while giving a complete table of the instances to show that the absence of the absent forms is not likely to be the result of chance:
*κάτ*: Sappho: *κὰτ τὸ π.* ($\bar{\alpha}$ $6_{12}$), *κατθάνην* ($\bar{\epsilon}$ $4_{11}$), *κατθάνοιcα* ($\bar{\gamma}$ $3_1$ App.), *κακχέεται* ($\bar{\alpha}$ $2_{13}$ App.), *κὰμ μὲν γ.* ($\bar{\alpha}$ $2_9$ App.), *κατπελέω* ($\bar{\beta}$ $2_2$ App.), *καττύπτεcθε* (inc. lib. 25($a$)$_2$), *κατθναίcκει* (inc. lib. 25($a$)$_1$);
Alcaeus: *κὰτ τᾶν λ.* (inc. lib. $34_3$), *κὰτ τὼ . . . c.* (B $22_2$, inc. lib. $39_3$), *κὰτ τὰc . . . κ.* (B $22_1$), *κατθάνη* (C $1_1$), *κάτθανε* (inc. lib. $8_2$), *κατθάνην* (inc. lib. 78), *κάββαλλε* (inc. lib. $14_5$), *κὰδ δέ* (inc. lib. $39_3$, F $1_{11}$, F $11_7$), *κὰδ δή* (inc. lib. $22_2$), *κὰκ κεφάλας* (inc. lib. $22_5$), *κ]άκχεε[* (B $8_{14}$), *κὰν νόμον* (B $7_1$), *κακχέει* (inc. lib. 23($b$)$_2$).
*ὀν*: Sappho: *ὃν δ' ἔψυξας* ($\bar{\beta}$ $4_2$ App.), *ὀμπέτασον* (inc. lib. $23_2$);
Alcaeus: *ὀντρέψει* (inc. lib. $44_2$), *ὃν τὸ μ.* (inc. lib. $2_3$), *ὀμμένομεν* (inc. lib. $22_1$), *ὄμπαν[* (F $5_{23}$). *ὀννώρινε* (D $14_9$), which will be spoken of elsewhere, must also be mentioned with apocopated forms.
*ἐν*: Sappho: *ἐν θύοιcι[* ($\bar{\alpha}$ $8_3$), *ἐν νεο[* ($\bar{\alpha}$ 13($a$)$_3$), *ἐν cτήθεcιν* ($\bar{\alpha}$ $2_6$ App.,

only the one form *ὀν* not also *ἀνά* (or whatever shape that non-apocopated form would have assumed in Lesbian), only the one form *ἐν*[1] not also *ἐνί*. Why should they have borrowed a form or forms in the one case and not in the others, where it would have been no less convenient? The answer can only be, they did not do so. The dialect itself possessed three forms of *περί* (perhaps at one time with a partition of functions, which we can no longer make out with certainty, comparable to that of *ἀπύ* and *ἀπ*, *διά* and *ζά*, where we still can discern it), and only one of *κάτ*, *ἐν*, and *ὀν*.

In the cases of *διά* and *ζά*, *ἀπύ* and *ἀπ*, the reason for the existence of the doublets, both *διά* and *ζά* before consonants, both *ἀπύ* and *ἀπ* before *π* (*φ*), is still perceptible. There can be no doubt that the dialect possessed both pairs of forms, but originally there was a difference in use between the members of each pair; their functions were divided so that *ζά* preceded consonants, *διά* vowels, *ἀπύ* preceded all consonants but *π* (*φ*), *ἀπ* preceded *π* (*φ*). Then by a slight and eminently natural extension of the spheres of *διά* and *ἀπύ*, the doublets $\left.\begin{matrix}διά\\ ζά\end{matrix}\right\}$ before consonants, $\left.\begin{matrix}ἀπύ\\ ἀπ\end{matrix}\right\}$ before *π* (*φ*) were produced.

In the three cases just examined, then, it is legitimate to believe that the employment by Sappho and Alcaeus of a multiplicity of forms varying in metrical value but associated with no difference of meaning or function represents the facts of the vernacular.

There is one other case[2] in which the evidence at present

inc. lib. 11, inc. lib. 43), *ἐν κυλίκεσσιν* ($\bar{α}$ $6_2$ App.), *ἐμπέτων* ($\bar{β}$ $3_2$ App.), *ἐμπρέπεται* ($\bar{ε}$ $5_8$);

Alcaeus: *ἔμβαι* (A $6_3$), *ἐν στήθεσι* (A $10_6$), *ἐν νύκτι* (B $5_{11}$), *ἐν μελάθρο[ισ-* (B $7_2$), *ἐν τούτ[* (D $15_7$), *ἐν μυρσινήοισι* (inc. lib. $61_2$), *ἐν δὲ κ.* (inc. lib. $14_6$, inc. lib. $45_2$), *ἔγχεϵ* (inc. lib. $22_4$), *ἔνδυσ* (inc. lib. 57), *ἐν Σπάρται* (inc. lib. $37_1$).

*ἐγχερριθ[ετ-* (S. $\bar{δ}$ $26_3$), *ἐμφέρην* (S. inc. lib. $17_2$), *ἐμφύλω* (Alc. D $12_{11}$) are not included.

[1] The forms *ἐνν* and *-συνν-* in so far as they vary with *ἐν* and *συν-* are apparently of another nature from what is being examined here, as is also *ὀνν-*, though not precisely on all fours with them (see p. xlvii).

[2] About *καθύπερθεν* (or however it should be spelt) at Alc. inc. lib. $34_3$ nothing useful can be said. Lesbian certainly has no *ὑπέρ* (nor *ἰπέρ*, with which it is sometimes credited, e.g. Cr. A. O. 421, 34) but it does not follow that it had no *ὕπερθεν*. Still it is quite likely that Alcaeus has

existing could be interpreted in the same way, though it would fairly probably be wrong so to interpret it, namely, the case of *πάρ* and *παρά*. The instances are few: Sappho has *πάρ* at *ā* $14_2$ App. (*πὰρ δ' ἴειcι*), Alcaeus twice at inc. lib. $34_7$ and probably at B $6(a)_6$ (]*παρποτ*[), but *παρά* at B $11_{10}$ (*παρὰ μοῖραν*); *ὠcπάρᾳ*[ at D $8_2$ is ambiguous. Arguments from analogy in these regions are highly precarious, but in view of the facts relating to *κάτ* it is on the whole reasonable to believe that Alcaeus' *παρά* is an alien form, and that we have here an instance of the correspondence [1] symbolized by $\left.\begin{matrix}\text{A}\\ \text{A}^1\end{matrix}\right\}$ : A, not that symbolized by $\left.\begin{matrix}\text{A}\\ \text{A}^1\end{matrix}\right\}$ : $\begin{matrix}\text{A}\\ [\text{A}^1]\end{matrix}$. *παρά* then belongs to § 10.

II. We now pass to a second set of instances in which it seems probable that Lesbian employed concurrently two forms different in metrical value, but not in meaning or function (or if in either of these, so slightly that we are unable to discern the difference), though the evidence does not run to demonstrative proof. The doublets in this case form part of the verbal system.

(i) The second person singular ending *-cθa*, which is supposed to have originated in the perfect forms *οἶcθa* (in Sappho at *δ̄* $3_9$, *ε̄* $3_8$), *ἶcθa* (in Alcaeus at D $13_1$)—where it is, properly speaking, not *-cθa* but *-θa*—is found in the second person singular present indicative active of that *-μι* conjugation which Lesbian has in common with Attic and other dialects in the only two places, both in Alcaeus, where this part of the verb is represented in the extant remains of the two Lesbian poets, namely, *τίθηcθa* (C $1_{27}$) and *φαῖcθ'* (B $22_6$). *ἐξί[ηcθ'* at Alc. B $17_2$ may very well have been a third instance. There is nothing to show if Lesbian employed the shorter ending *-c* in this person of this tense. That it did so in the imperfect is shown by one example, *ἐξίηc* (S. *ε̄* $3_{23}$). On the other hand, both in the forms from the thematic conjugation:—present: *πεδέχηιc* [2] (S. *γ̄* $3_2$ App.), *ἔχηιc* (S. *η̄* $9_2$ App.), *ἔχηιc* (Alc.

*καθύπερθεν* from Homer, e. g. Λ 42; *καθύπερθεν ἵππιοι λόφοι νεύοιcιν* = *λόφοc καθύπερθεν ἔνευεν*.

[1] From this point the practice of Alcaeus is always represented by the left-hand side, that of Sappho by the right-hand side of the proportion.

[2] The ending of the second person singular of the present (and future) indicative active is sometimes spelt *-ειc* in the quotations, but as the

D $14_{11}$), πώνηις (Alc. inc. lib. 54), θέληις (Alc. inc. lib. 17); sigmatic future and aorist subjunctive: φοιτάσηις (S. γ̄ $3_4$ App.), θελήσηι[ις (S. δ̄ $3_6$), φυτεύσηις (Alc. inc. lib. 18), ἀείσηι⟨ι⟩ς (Alc. C $1_{12}$); second aorist subjunctive: εἴπηις (Alc. inc. lib. 17); present optative: χαίροις (?, S. η̄ 14 App.), θέλοις (Alc. inc. lib. 17); sigmatic aorist optative: ἀκούσαις (Alc. inc. lib. 17), ]οιδήσαις (?, S. ᾱ $1_6$), and in the forms from the Lesbian -μι conjugation, which corresponds to Attic contracta in -ῶ, namely, λύπη⟨ι⟩ς (S. ᾱ $1_4$), σάωις (Alc. β̄ 2), χαύνωις (Alc. inc. lib. $36_2$)—in these forms there is a decided preponderance of the -ς over the -σθα ending, which is found only twice, once from a thematic verb, ἔχησθα, and once from a verb in -ημμι corresponding to Attic

question '-ηις or -εις?' is irrelevant to the present purpose it is not raised in the text. This opportunity may be taken, however, to discuss the proper spelling in Lesbian of this person, (*a*) in the ordinary thematic conjugation, (*b*) in the special -μι conjugation, corresponding to the Attic περιεπώμενα. Of the -μι conjugation common to Lesbian and Attic no more is known than has been said above.

In the first place we must notice the express statement of Apollonius Dyscolus, π. συντ. 92b (ii. 124–5 Uhlig), a passage which requires a slight correction: καὶ παρὰ Ἀλκαίῳ οἱ περὶ Ἀπίωνα τὸν Μόχθον τὸ **Κυλλάνας ο μέδεις** ἐν ῥήματος τάξει ἤκουον, οὐ παραδεχόμενοι μετοχὴν τοιαύτην ἐκ βαρυτόνου ῥήματος, εἴ γε τῆς τοιαύτης λήξεως οὐκ ἔχονται κατὰ τὸ κοινὸν ἐκ βαρυτόνων οὖσαι ῥημάτων. ἀλλὰ καὶ πρὸς τὸ τοιοῦτον ἐδείκνυτο ὡς καὶ περιεπώμενον εἶη ῥῆμα τὸ μεδῶ, ἔνθεν καὶ τὸ **Δωδώνης μεδέων**, ἀφ' οὗ τὸ μέδημι ὡς οἶκημι, καὶ ἔτι ἡ μεδέουσα [συνοῦσα] μετοχὴ κατὰ τὸ ἀκόλουθον. κἀκ τῆς γραφῆς δὲ συνηλέγχοντο οὐκ οὔσης ποτε διὰ τοῦ ε̄ κατὰ πᾶν δεύτερον πρόσωπον παρὰ Αἰολεῦσιν.

This argument is in perfect order as it stands except that συνοῦσα must be deleted as an unintelligent gloss on μεδέουσα, which was taken for πεδέουσα (i. e. μετοῦσα!). Apion took μέδεις in Κυλλάνας ὁ μέδεις for a second person singular on the ground that it could not be the Lesbian form corresponding to μέδων. Apollonius replies that μέδεις is the Lesbian form which properly corresponds to μεδέων, as in Δωδώνης μεδέων, of which the feminine μεδέουσα is also found, and in any case cannot be a second person singular, for the second person singular ending in Aeolic is never spelt with ε [but always with η]. The only place where a second person singular present indicative active of the thematic conjugation is found in a book text is ἔχηις (Alc. D $14_{11}$). This, taken with Apollonius' very downright assertion, is sufficient to guarantee that corresponding to the Attic ἔχω, ἔχεις Lesbian had ἔχω, ἔχηις (and once ἔχη(ι)σθα). There is, also, only one place where the second person singular present indicative active of the Lesbian -μι conjugation occurs, namely, λύπης (S. ᾱ $1_4$), which may equally well, in a manuscript of the age of this one, represent λύπηις. We cannot be certain which of the spellings, λύπης or λύπηις, is correct, but there are the following considerations in favour of λύπηις. The third person singular, as it is ἔχει, so also is certainly λύπει. We are told by ancient grammarians, for what that is worth, that τῆς δευτέρας συζυγίας τῶν περισπωμένων τὸ ῑ ἐπὶ δευτέρου καὶ τρίτου προσώπου ἀνεκφώνητον ὂν παρὰ ταῖς ἄλλαις διαλέκτοις ἐκφωνεῖ (ἢ Αἰολὶς) οἷον βόαις βόαι (Hoffmann, Compend. π. διαλ. ii, § 12; cp. P. Oxy. iii. 469, Choerob. in Theodos. ii. 321 Hilgard), i. e. that Aeolic said βόᾶις,

-ῶ for -*έω*, *φίλητcθα*.[1] These two instances are usually both assigned to Sappho [2] (inc. lib. $14_1$, inc. lib. $14_2$), quite possibly with justice, though they are quoted by Apollonius Dyscolus merely to display the form *ἔμεθεν*, 'frequently used by *οἱ Αἰολεῖc*'. However that may be, we have here the doublets *ἔχητc* / *ἔχητcθα* and (*λυπ*)*ητc* / (*φιλ*)*ητcθα*, so that we might be disposed to conclude that -*ητc* is the genuine Lesbian ending and -*ητcθα* something else. Nor can this possibility be denied at present, with the evidence so scanty and the allotment of the forms so uncertain. All that can be said is that it is very probable that in at least one of the three places, *τίθητcθα*, *ἔχητcθα*, *φίλητcθα*, the -*cθα* ending is proper to Lesbian and not borrowed, since we can point to no other dialect of which that ending is more characteristic,[3] but we have no means of telling whether or

*βόᾶϊ* (not *βοᾱῖc*, *βοᾱι*, which we spell *βοᾶc*, *βοᾷ*). *βόᾶϊ* exactly squares with *λύπει*, and though *βόαιc* does not agree altogether either with *λύπηc* or *λύπητc*, if we suppose that *βοαιc* was misunderstood, through the proximity of *βόᾶϊ*, as *βόᾶῖc* instead of *βόᾱιc*, it supports *λύπητc* rather than *λύπηc*. If -*ητc*, -*ει* and -*ᾱιc*, -*ᾶϊ* are the correct spellings, then we should further expect -*ωιc*, -*οι*. Unfortunately the only evidence for these forms is *cάωc* in the quotation Alc. *β̄* 2, but *χαύνοιc* in the quotation Alc. inc. lib. $36_2$. ]*μωιcμα*[ at Alc. F $7_2$ which would settle the question, if it were certain that we should divide it ]*μωιc μα*[, is also capable of being divided ]*μωι cμα*[, though that is much less probable. It will be seen, then, that though with the information at our disposal we cannot decide between -*ητc*, -*ηc* and the rest, -*ειc* is definitely out of court.

In this place attention may also be drawn to a peculiarity of the subjunctive of sigmatic aorists, which further confirms Apollonius' statement. It appears to have been made out that these subjunctives have in Aeolic a short thematic vowel. To the not very impressive epigraphic evidence for this fact, *χαλάccομεν* (Alc. D $12_{10}$) and *ἀβάcομεν* (Alc. B $10_{11}$) are probably to be added, perhaps also *τέρψομ'* in Theocritus xxviii$_6$, if that line is to be read *ὄππως ξέννον ἔμον τέρψομ' ἴδων κἀντιφιλητθέω* (codd. -*cω*). It is true that *φαρξώμεθ'* (Alc. A $6_7$) does not fall into this scheme, but the first syllable also of this word is under some suspicion of not being true to dialect. However that may be, it is clear from *ἀείcη*⟨*ι*⟩*c* (Alc. C $1_{12}$) that the second person singular of the sigmatic subjunctive differs (if it does differ) from the other persons in having a long thematic vowel. We may expect futures active to conjugate -*cω* or -*έω*, -(*c*)*ηιc*, -(*c*)*ει*. ]*cηc* at Alc. C $1_8$ is ambiguous.

[1] '*φίλητcθα* or *φίληcθα*?' is again another problem. We have no means of telling whether the spelling followed that of *λύπητc* (supposing that to be correct) or of *τίθητcθα*.

[2] Quite probably no argument should be based on the masculine *ἄλλον* in *ἤ τιν' ἄλλον ἀνθρώπων ἔμεθεν φίλητcθα . . .*, but neither is there any strong reason for preferring the ascription to Sappho of this or of the other fragment.

[3] It is said to be Aeolic by grammarians, Meister, p. 186.

not the extension of its sphere of employment was a dialectal or a 'literary' innovation.

(ii) There is much the same sort of uncertainty about the two imperatives of the aorist of πώνω which are used alternatively by Alcaeus, πῶ at inc. lib. 79(*a*) but (cύμ)πωθι at inc. lib. 79(*b*). We have no means of determining whether one is more proper to the dialect than the other. It is, on the whole, likely that Lesbian disposed of both forms, though one might in that case have rather looked for -πω in compounds and πῶθι in the simple verb.

(iii) In the case of the employment of alternative forms of the third person plural of the aorist of δίδωμι there is more definite evidence. Alcaeus has one case of ἔδοcαν (B $22_4$), in a place where the metre would equally well have admitted ἔδωκαν, and one of ἔδωκαν (D $11_3$; D $5_4$, ]cέδωκ[, looks very much like a second), where ἔδοcαν is excluded by the metre. Third persons plural in -cαν are usually regarded as characteristic of Ionic-Attic, but that ἔδοcαν is a genuine Lesbian form is made pretty certain not merely by the fact that it occurs in a place where its employment affords no particular metrical advantage over ἔδωκαν, but that Sappho's ἐcτάθηcαν (inc. lib. $39_2$) shows the same formation. On the other hand, there is evidence that the -κ- forms of the aorists ἔδωκα, ἔθηκα, had already spread beyond the three persons of the singular active in Sappho's περεθήκαο ($\bar{e}$ $3_{14}$), which supports ἔδωκαν. It is reasonable, therefore, to infer that ἔδοcαν and ἔδωκαν were both proper to the dialect.

III. A third series of words, in which both poets appear at first sight to employ metrically variant forms, and in which, consequently, the dialect might be supposed to possess more than one form, consists of proper names in -ευc and their derivatives, in which the question of a difference of meaning or function cannot arise. There are the following examples:[1]

| Sappho | Alcaeus |
|---|---|
| Ἀτ[ρείδαι ā $6_8$. | Ἀτρεΐδα[ D $12_6$. |
| | Ἀχίλλεα inc. lib. 65. |
| | Πήλεος B $14_{11}$. |
| | Νηρεΐδων B $14_{11}$. |
| Νηρήιδεc ā $3_1$. | Νήρηος B $14_7$. |

[1] Ἄρευc (Alc. inc. lib. 25 (*b*), D $12_8$) which declines Ἄρευα (Alc. inc. lib. 6), Ἄρευος (Alc. inc. lib. 50), Ἄρευι (Alc. inc. lib. 78; S. $\bar{e}$ $8_5$ App.),

In these -η- and -ε- might be taken to vary with one another for no cause but metrical convenience, but when we examine the facts more curiously we see that in Sappho at all events there is in reality nothing which constitutes evidence for the admission of variation, so that it may well be that the explanation of the alternative inflexions admitted by Alcaeus is borrowing of epic forms,[1] and, if that be so, we do not know which, if either, of the inflexions was proper to Lesbian, or, indeed, if in this class of proper names Lesbian had any inflexions proper to itself at all. For Ἀτρέιδαι must obviously be left out of account; neither in Homer nor elsewhere do we meet with any sign of Ἀτρη-; all the evidence is that no other form but Ἀτρε- is possible. We are therefore left with Νηρήιδες in Sappho and alternative forms (with -η- or -ε-) in Alcaeus, either or neither of which might be true to dialect. If we wished to infer, because there are three instances of -ε- in Alcaeus to one of -η-, that the former was more likely to be proper to the dialect, we should be warned by the existence of Ἄρευς (though it is not an exact parallel) that in the only instance where we are sure of the *quantity* of the relevant syllable in a form which is peculiar to Lesbian that syllable is long and not short. Evidently, then, we must refrain from drawing any inference at all from this series of words about the inflexional and derivational forms in Lesbian of proper names in -ευς.

IV. We come finally to the consideration of the peculiar facts regarding the alternation of the forms ὀράνω : ὠράνω.

Alcaeus undoubtedly used both forms; Herodian expressly says so (π. μ. λ. ᾱ 7), and they are metrically guaranteed at inc. lib. $14_1$ (ἐκ δ' ὀράνω μέγας) and inc. lib. 32 (νιφόεντος ὠράνω μέσοι). On our present evidence it is scarcely permissible to

with the adjective ἀρεύιος (Alc. E $1_{10}$), is in a class by itself. It is conceivable that it alone represents the true Lesbian inflexion, and that both the other forms, -η- and -ε-, are borrowed from the epic in the case of names of persons having no form proper to the dialect, or it may be exceptional within the dialect, in which case we do not know what was the true Lesbian form, if one existed at all, of the oblique cases of Πήλευς and the rest and their derivatives.

[1] There is no case of Νηρείδες in Homer, so that Alcaeus' Νηρεΐδων may be explained either as analogical or as a borrowing from some other epic source.

doubt that Sappho also used both, *πτέρ' ἀπ' ὠράνω* at ā $1_{11}$ App. but *ἔλθοντ' ἐξ ὀράνω* at γ̄ 2 App., to say nothing of the dubious β̄ 8 App. There can be no doubt about the character of *ὀράνω*; that must be Lesbian. Either, then, the dialect possessed the two forms *ὀράνω* and *ὠράνω*, which differed in nothing but metrical value, or both Alcaeus and Sappho borrowed an alien form and used it concurrently with the form proper to the dialect. Each of these solutions is difficult of acceptance. But the existence of *οὐρανός* in Attic has also hitherto found no convincing explanation. We must for the moment treat the appearance in the two Lesbian poets of *ὠράνω* as well as *ὀράνω* as a singular phenomenon of which no account must be taken in attempting to grasp the truth about the general character of the dialect which seems to emerge in the course of our comparison of their usages.

V. It might at first sight be thought that there is further to be perceived in both Alcaeus and Sappho the employment of the metrical variants *νῶϲ* and *νόοϲ* without difference of meaning or function. But this is probably an illusion. *νῶν* is found in Sappho at ē $5_2$ (*τυίδε νῶν ἔχοιϲα*) and apparently at ē $5_{19}$, and in Alcaeus, in much the same sense, at B $15_1$ (*νῶ μέν κ' ἔννεκ'*, 'in fancy', as opposed to 'in bodily presence'). Alcaeus is further credited with *νόω δ' ἐαύτωι πάμπαν ἀέρρει* (inc. lib. 40), but this seems meaningless, and may be corrected with probability to *νῶν*, *νόω* having perhaps arisen through misunderstanding of a superscribed correction *νοῦν*, or to *ὄνω*. *τίϲ . . . θέλγει νόον*, attributed to Sappho (γ̄ $6_1$ App.), bears no obvious sign of corruption, but since the Lesbian for 'wits' is, as we shall see in a moment, *φρένεϲ*, it may be that in this quotation the true *θέλγει φρένας* has been displaced by the Homeric reminiscence *θέλγει νόον*. We are certainly in no way required to believe, seeing that in the book texts the word always appears as a monosyllable, that Alcaeus and Sappho also employed, or that the dialect also possessed, a dissyllabic form.

§ 9. In the further course of our comparison of the respective usages of the two Lesbian poets we shall have occasion to ask ourselves whether there are not one or two additions to be made to the short list of doublets collected in the last section

which there is some reason to believe are real cases of the dialect's possessing more than one form corresponding to one meaning and function. For the moment it is necessary to turn aside and examine some groups of the kind referred to at the beginning of § 6—for example, groups of two or more nouns representing differentiations of greater or less subtlety of one general notion, groups of two or more verb forms with complementary functions, and so on—which resemble the real objects of our study closely enough to make it advisable to explain why it is not merely unnecessary but unjustifiable to operate with them in the ensuing sections of our inquiry.

In the enumeration of the groups here in question exhaustiveness has not been aimed at. It will be possible for every reader to add further examples for himself, the more so since it is in many cases a matter of opinion how nearly in meaning some of the examples which are or might be adduced should be considered to approach each other. And since the whole of the material that could be collected is *ex hypothesi* irrelevant, the omission of part of it is of no particular consequence to the subsequent argument.

It has been judged of value to call attention to the following:

I. (i) The general notion of 'sleep' is expressed in Sappho by the three words ὕπνος (ᾱ $16_9$, δ̄ $5_2$), κῶμα (inc. lib. $6_2$), ἄωρος (inc. lib. 36). It is clear that of these ὕπνος is the most general term; we are no longer in a position to grasp the precise shades of meaning attached to the other two, nor their relation to ὕπνος and to one another. That they are exact synonyms there is no reason to suppose, and, if it cannot be proved, must not be assumed.

(ii) There are likewise three words used by Sappho and Alcaeus to express the general notion of 'wind', and in this case the differences of value are more easy to grasp.

The most general term is ἄνεμος[1] (S. β̄ $3_2$ App., Alc.

[1] The first line of Alc. inc. lib. $2_1$ deserves a particular examination. He is quoted as saying ἀσυννέτημμι τὼν ἀνέμων στάσιν. There are two excellent reasons for asserting that this does not mean 'I cannot understand the strife of the winds', the first, that he proceeds to show that he

B $10_{13}$?; plur., S. ā $9_2$ App., Alc. θ̄ 1). The difference between it and πνόα emerges from Alc. θ̄ 1 (βλήχρων ἀνέμων ἀχείμαντοι πνόαι). ἄηται (S. ā $9_3$) are evidently winds of a particular sort, 'blasts' or 'hurricanes'.

(iii) 'Eyes' are ὄππατα at S. η̄ $9_3$ App., inc. lib. $22_5$, ā $2_{11}$ App., but ὄccοιc' (dat.) at inc. lib. $23_2$, and perhaps[1] ὄφθαλμοι at S. inc. lib. 36, inc. lib. 46. Beyond the fact that ὄππατα is clearly the ordinary word for 'eyes' nothing can at present be made of these instances.

(iv) πάιc[2] properly means 'child', that is, a young person of either sex, and is used in this sense of a male at S. ζ̄ $1_2$ App., inc. auct. 15; Alc. D $17_7$, inc. lib. 43, of a female at S. β̄ $5_2$ App., η̄ 10 App., inc. lib. 7, and indefinitely at S. inc. auct. 23. Similarly, it is used in the plural of males at Alc. inc. lib. $36_2$, of females at S. δ̄ $1_{11}$, ε̄ $4_6$. By an easy extension of meaning πάιc comes to mean 'child of', and is employed in the meaning 'son' at Alc. ā 1(*a*), B $14_{13}$, S. inc. lib. 48, 'daughter' at S. ā $5_{10}$, ā $1_2$ App., inc. lib. 40, and, if the attribution to Sappho is accepted, inc. lib. $17_1$. Similarly it is used in the plural, 'children of', at Alc. B $14_2$. πάιc, in fact, has almost displaced the proper words for 'son' and 'daughter', for νῖοc occurs only once (Alc. inc. lib. $22_3$) and θυγάτηρ not at all.

κόρα has experienced a similar extension of meaning, having

understands it perfectly well—'for', he says, 'one wave rolls from that side, one from this'—the second, that the Lesbian word for what in Attic is called cτάιc is λύα (χαλάccομεν . . . λύαc Alc. D $12_{10}$, ?c]υνθέμενοι λύαιc B $8_{11}$). It is reasonably clear that what the irregular behaviour of the waves makes it difficult to understand is in what quarter the wind sits, and that, no doubt, is τὰν ἀνέμω cτάcιν. Some form of ἄνεμοc may also occur at Alc. A $6_1$, but the corruption in that line at present defies emendation.

[1] Although it seems at first perhaps unjustifiably sceptical to doubt the existence of the word, yet on a closer scrutiny the evidence reveals itself as not very cogent. In inc. lib. 46 ὀππάτεccιν would serve metrically as well as, if not better than, ὀφθάλμοιcιν, and though ὄππατα would not replace ὀφθάλμοιc at inc. lib. 36 the whole of that fragment is so dubious, that not much reliance can be placed on the accusative. It is easy to imagine a reconstruction in which a genitive would have its place.

[2] The following examples are omitted: (i) ?παῖ]δα . . . ἄμμαν S. δ̄ $11_4$, πα]ῖδι S. δ̄ $17_5$, ?παί]δων Alc. B $11_5$, παῖδεc ] B $5_2$, as being insufficiently guaranteed; (ii) τὰν παῖδα S. δ̄ $26_2$, ]παίδων δ̄ $6_6$, as being ambiguous; (iii) παῖδεc S. inc. auct. $16_2$, as being non-Lesbian (see p. lxv).

its proper sense of 'girl' at S. inc. lib. $25_2$ (of which the attribution to Sappho is uncertain), but the sense of 'daughter' at S. $\bar{\gamma}$ 1 App. (Δίος κόραι).

But though we thus find two words representing the notion of 'son' (πάις and υἱος), of 'daughter' (πάις and κόρα), and of 'girl' (πάις and κόρα; one might add that Sappho also seems to apply the term πάρθενος to much the same category of persons), English usage is in this matter sufficiently similar to Lesbian to enable us to see that the two words are not therefore synonymous.[1]

(v) γᾶ, and what Alcaeus twice uses as its equivalent, γαῖα, have in Lesbian two meanings. Much the commonest is 'earth', that is, 'land and sea'; thus, at S. ā $5_2$, not only horsemen and footmen but also ships are described as ἐπὶ γᾶν . . . κάλλιστον, at S. ā $1_{10}$ App. birds fly from heaven περὶ γᾶς μελαίνας ('above the dark earth'), at S. ā $5_4$ App. the moon spreads its light over the earth (not merely over the land), at S. δ̄ $1_{20}$ Tithonus is carried to the 'ends of the earth'. Similarly in Alc. inc. lib. $21_1$ birds come flying from 'ocean, the limits of the earth',[2] in Alc. inc. lib. 32 not the 'land' but 'earth' is the confine which corresponds to 'heaven', and the same meaning of γᾶ is to be recognized in Alc. inc. lib. $27_1$ and inc. lib. 51. The second, less usual, meaning of γᾶ (γαῖα) is 'country', that is, the land belonging to a particular set of people, and this meaning is to be recognized at Alc. A $6_{14}$ (ἔκλοις τόκηας γᾶς ὔπα κειμένοις, 'lying in our country's soil'), at Alc. B $17_3$ (of a river running through the country of some Thracian tribe), and very probably at Alc. E $3_{11}$ (γᾶν τᾶ[νδε, 'this land of ours'?).

On the other hand, when the 'land' excludes the 'sea', the

[1] Alcaeus further uses τέκος (B $16_8$) in the sense of 'son', and τέκνον (inc. lib. $36_1$) of an inanimate object in the sense of 'child of'. Whether the first of these words was employed by the dialect may be very much doubted, but in the present state of our evidence it is impossible to determine the point.

In this connexion it may be pointed out that, as in English, so in Lesbian, 'fathers' is not the plural of 'father'. 'Parents' are τόκηες (S. ā $5_{10}$, Alc. D $14_{13}$, A $6_{14}$, and, no doubt, D $4_5$), πάτερες are 'ancestors' (Alc. inc. lib. 15, inc lib. 49, and, no doubt, inc. lib. 72).

[2] In spite of Seidler the corruption introduced by Hecker, γᾶς τ', is the universally accepted reading, but since when is ὠκεανὸς γῆ τε Greek for 'land and sea'?

word used is χθών, κὰτ εὕρηαν χθόνα καὶ θάλαccαν[1] (Alc. B $5_5$), and so Sisyphus in Hades is under με]λαίνας χθόνος (Alc. B $10_{10}$). We need not doubt that Sappho also used the word in its proper sense at ā 16 A($b$)$_2$ (]τες χθό[).

(vi) As is well known στῆθος in the singular is always used by Homer in the physical sense 'chest'.[2] στήθεα, on the other hand, is used both in the physical and in the transferred sense, though there is a preponderance (particularly strongly marked in the *Odyssey*) of instances of the transferred. In the Lesbian poets στῆθος occurs twice (Alc. B $22_2$, inc. lib. $39_4$) in the sense of 'chest', and στήθεα three times in the transferred sense of 'breast' (S. ā $2_6$ App., inc. lib. 43, Alc. A $10_6$). Sappho appears to have one example of the plural in the physical sense, δαύοις ἀπάλας ἐτάρας ἐν στήθεσιν (inc. lib. 11), but without the context it is impossible to be sure that, even here, στήθεα has not the transferred sense, and, alternatively, it is not beyond the bounds of possibility that (although there is no sign of this distinction in the Homeric evidence) the plural is properly used in the physical sense in the case of a woman.

(vii) There is a different distinction between the singular and plural of φρήν. φρένες occurs at S. β̄ $3_2$ App., Alc. B $11_9$, inc. lib. 12, inc. lib. $35_2$, inc. lib. $36_2$ with the very definite meaning of 'wits', so that we may suppose that S. ā $1_{15}$ also had that meaning. On the other hand the connotation of φρήν is emotional. It may be translated 'heart' at S. β̄ $4_2$ App., ε̄ $5_{17}$, inc. lib. $4_2$. Nothing can be made of S. β̄ $1_6$ (where φρενας has been corrected to φρενα in a metrically indifferent position) or S. inc. auct. $4_2$ in their present state. Reference has already been made to a proposed correction of θέλγει νόον

[1] In addition to the general word for 'sea', θάλαcca, which is found at S. ε̄ $5_{10}$, Alc. B $5_5$, B $17_2$, B $20_6$, C $1_{13}$ (?), inc. lib. $36_1$, inc. lib. 73, Alcaeus also has one example of πόντος (inc. lib. $10_2$) and one of ἅλς (F $4_{27}$). The former is no doubt employed in its proper sense and belongs to the dialect, but it is a question if that is true of ἅλς. Still, it may be, for elsewhere we find παράλιος used to refer to the same region as παραθαλάccιος, and the uncompounded noun is preserved in Attic in the name of the second day of the Eleusinia.

[2] There is one example of an approximation to the transferred sense 'breast' at Δ 24 = Θ 461, but even here ἔχαδε shows that the physical sense is uppermost.

(S. γ̄ $6_1$ App.) to θέλγει φρένας, since νόον is correct neither in form nor in meaning.[1]

(viii) At S. δ $5_5$ we find ἔλπις, at Alc. F $6_{11}$ ἐλπώρα, but when we observe that ἐλπώρα is used as a predicate, 'there is hope', as it is in the four places where it occurs in Homer, whereas ἔλπις is not (ἔλπις δέ μ' ἔχει. In the one place where it occurs in Homer it is actually in an oblique case, τ 84 = π 101), we may believe that the two words belong with this partition of functions to the dialect.

We now turn to the examination of a number of verbs with similar but not synonymous meanings, or with complementary functions.

II. (i) In the first place we will take note of the way in which different parts of the verb 'to be' are represented in Lesbian, with especial reference to ἔμμι and πέλεται. It is a striking fact that this dialect never employs either ἐστι or εἰσι. It is true that Alcaeus has ἔστι in τῶν οὐκ ἔστι λάθεσθαι (inc. lib. $34_8$) in the sense 'it is possible' or 'permissible', and, if the fragment is rightly assigned, which is very doubtful, Sappho ἔστι μοί for 'I have' in S. inc. lib. $17_1$, but in both these instances the actual expression of the verb is necessary for the expression of the required meaning. They are therefore special cases which stand apart from the rule that in the

[1] All the examples of νῶς which occur in the remains of the two Lesbian poets have been collected on p. xxxii. The word appears to mean, in the places where its meaning can be made out, something like 'fancy' or 'imagination'. It will be useful to add here the instances of νόημμα and θῦμος. νόημμα has the very definite sense of 'intention' in Alc. inc. lib. 38, and, in the plural, 'intentions' in S. β̄ 7 App. (οὐκ οἶδ' ὅττι θέω· δίχα μοι τὰ ν.). The same meaning is suitable at S. ā $13_1$ App. and probably at Alc. inc. lib. 70 (where, however, not everything is in order). At S. δ̄ $3_3$ not enough is preserved to determine the meaning with certainty. The meanings of θῦμος are more varied, and in some instances not very easy to define exactly. θῦμος desires (S. ā $1_{27}$ App.) and a person desires with θῦμος (S. ā $3_3$, ā $1_{18}$ App.), or it is his θῦμος to do so and so (Alc. ā $2(b)_9$). θῦμος also seems to correspond pretty well to our 'spirits'. When birds are frightened their θῦμος is chilled (S. ā $14_1$ App.), men in misfortune are exhorted not to κάκοισι θῦμον ἐπιτρέπην (Alc. inc. lib. $11_1$), and the same meaning seems to attach to θῦμος in μή μ' ἄcαιcι . . . δάμνα . . . θῦμον (S. ā $1_4$ App.). Not far removed is the use of θῦμος, as one might say 'cheer', in Alc. B $5_3$ and perhaps C $1_{19}$. Alcaeus seems to have used it in the sense of 'anger, quickness of temper', in inc. lib. 122, and it may have meant something of the same sort, a drunken man's 'impulsiveness', at inc. lib. $35_3$. At S. ā $2_1$ and δ̄ $3_5$ the meaning cannot be made out for absence of context.

'nominal phrase' Lesbian does not express the third person singular or plural of the verb 'to be'. The evidence is as follows:

| | |
|---|---|
| ὁ πλοῦτος . . . οὐκ ἀείνης πάροικος | S. inc. lib. $33_1$. |
| οἶνος γὰρ ἀνθρώπω δίοπτρον | Alc. inc. lib. 9. |
| δάκτυλος ἀμέρα | Alc. inc. lib. $22_1$. |
| χρήματ' ἄνηρ | Alc. inc. lib. $37_2$. [auct. 3. |
| οὐ γὰρ 'Αρκάδεσσι λώβα | S. inc. auct. 13 = Alc. inc. |
| ἄνδρες γὰρ πόλιος πύργος | Alc. E $1_{10}$. |
| ὅττινες ἔσλοι ὐμμέων (?) | Alc. inc. lib. 69. |
| | |
| εὐμορφοτέρα Μναισιδίκα . . . Γυρίννως | S. $\bar{\delta}$ 22(*a*). |
| λαῖφος δὲ πὰν ζάδηλον | Alc. inc. lib. $2_7$. |
| ἀ δ' ὥρα χαλέπα | Alc. inc. lib. $23(a)_2$. |
| ἀργάλεον πενία | Alc. inc. lib. $41_1$. |
| Ἄλκαος cάος | Alc. inc. lib. $108(a)_1$. |
| πρόδηλον γὰρ μέγ[α | Alc. A $6_{10}$. |
| κάλον γὰρ (*sc.* τὸ κλᾶμμα) | Alc. F $6_{11}$. |
| ἀλλὰ πὰν τόλματον | S. ā $2_{17}$ App. |
| νόημμα τῶμον οὐ διάμειπτον | S. ā 13 App. |
| οὐ γὰρ . . . ἀτέρα πάις . . . τεαύτα (?) | S. $\bar{\eta}$ 10 App. |
| νῦν δὲ γύναικες μιαρώταται | |
| λέπτοι δ' ἄνδρες | Alc. inc. lib. $23(a)_{4,\ 5}$. |
| θυρώρωι πόδες ἐπτορόγυιοι (or more probably θυρώρω).[1] | |
| τὰ δὲ cάμβαλα πεμπεβόηα | S. $\bar{\eta}$ $7(a)_{1,\ 2}$ App. |
| coὶ (?) χάριεν μὲν εἶδος, ὄππατα δὲ . . . μέλλιχα | S. $\bar{\eta}$ $9_3$ App. |
| εὔμαρες cύνετον πόησαι | S. ā $5_5$. |
| οὐ δύνατον γένεcθαι | S. ā $5_{21}$, $\bar{\delta}$ $1_{18}$. |
| Ἐλέναι c' εἴcκην [ ]κες (?) | S. ā $12_6$. |
| τὸ γὰρ Ἄρευι κατθάνην κάλον | Alc. inc. lib. 78. |
| [τὸ ἀποθνήcκειν κακόν] | S. inc. lib. 85. |
| φάρμακον δ' ἄριcτον . . . μεθύcθην | Alc. inc. lib. $11_{3,\ 4}$. |
| | |
| cὲ γάρ μοι θῦμος ὔμνην | Alc. ā $2(b)_{1-2}$. |
| ἔνθα νόμος θάμ' ἐν.[.].[.].νην | Alc. D $14_6$. |
| τὸ κλᾶμμα δ' ἐλπώρα . . . cταφύλαις ἐνείκην | Alc. F $6_{11-12}$. |
| οὐ θέμις . . . θρῆνον ἔμμεναι | S. inc. lib. $35_1$. |

[1] The form of the second line in S. $\bar{\eta}$ $7(a)_{1,\ 2}$ App. shows that the words usually written θυρώρωι πόδες ἐπτορόγυιοι mean 'the door-keeper's feet are seven fathom long' (not 'the door-keeper has seven fathom long feet', which, moreover, would apparently, § 26, require the presence of the article with πόδες), so that we must pretty certainly read θυρώρω. The absence of the article is then regular (§ 25 (ii)). In any case there is no parallel with ἔcτι μοι κάλα πάις. On the other hand, coὶ χάριεν μὲν εἶδος κτλ. would have to be taken to mean 'thy face is lovely,' &c., and since, in that case, the article would be required with εἶδος (§ 26), it is probable that what has happened is that the quoter has adapted the words of Sappho to his own purpose, and that she wrote something like πάρθενον, ὠc ἄραο, τᾶc χάριεν μὲν εἶδος, where, similarly, the absence of the article is in accordance with § 25 (ii). Here, again, there is in any case no parallel with ἔcτι μοι κάλα πάις, for here κάλα is not predicative. We must conclude, therefore, that whether or no S. inc. lib. 17 is rightly attributed to Sappho, there is no reason against supposing that ἔcτι μοι κάλα πάις may be true to dialect.

| | |
|---|---|
| ἄγχι γὰρ ἀμέρα | S. β̄ $1_9$. |
| δίχα μοι τὰ νοήμματα | S. β̄ 7 App. |
| ἐκ δ' ὀράνω μέγας χείμων | Alc. inc. lib. $14_{1-2}$. |
| λάκιδες μέγαλαι κὰτ αὔτο | Alc. inc. lib. $2_8$. |
| πὰρ δὲ Χαλκίδικαι cπάθαι πὰρ δὲ ζώματα . . . καὶ κυπάccιδεc | Alc. inc. lib. $34_7$. |

When for any reason the rule is traversed and the copula is expressed, the form employed is not ἐcτι (εἰcι) but πέλεται (πέλονται), as at S. β̄ 6 App. ὀ μὲν γὰρ κάλοc ὄccον ἴδην πέλεται κάλοc ὀ δὲ κἄγαθοc αὔτικα καὶ κάλοc ἔccεται (which well displays the fact that the present of ἔccεται is πέλεται) and at Alc. inc. lib. $37_2$ πένιχροc δ' οὐδ' εἷc πέλετ' ἔcλοc. It may be thought a plausible explanation of the choice of this word that πέλεται is regularly used when the verb is *necessarily* expressed, that is, when it is not a copula but the substantive verb, as in γᾶc πέλεται cέοc (Alc. inc. lib. 51) and εὐάνθεα †γὰρ πέλεται (S. δ̄ $21(b)_3$; the fragment is corrupt—perhaps among other emendations we should adopt Hermann's εὐανθεία—but the essential point is not doubtful), so that its employment as the copula is but a slight extension of its proper sphere. πέλετ[ at S. δ̄ $19_5$ and πέλονται at Alc. E $2_6$, though their meaning cannot be made out for want of context, are further evidence of the displacement of ἐcτι, εἰcι.

Besides πέλεται and πέλονται the only part of this verb found in Lesbian is ἔπλετο (S. ε̄ $3_{26}$); whether it differs from ἦc, which, of course, is always *expressed*, the evidence is too exiguous to determine. All other forms of 'to be' which appear belong to the stem **es*. For convenience they are given here:

ἔμμι S. ᾱ $2_{15}$ App., inc. lib. $4_1$; Alc. inc. lib. 119.
ἔμμεναι S. ᾱ $5_3$, ᾱ $2_2$ App., β̄ $5_2$ App., inc. lib. $35_2$; Alc. F $7_9$, inc. lib. 16.
ἔcτι S. inc. lib. $17_1$; Alc. inc. lib. $34_8$.
ἔcco S. ᾱ $1_{28}$ App.
ἔccομαι S. inc. lib. 3.
ἔccηι Alc. inc. lib. 74, ζ̄ 1(?).
ἔccεται S. β̄ $6_2$ App., γ̄ $3_2$ App.; Alc. D $9_5$, A $12_3$.
ἔccεcθαι S. γ̄ $5_2$ App.
ἔων, ἔοικα S. inc. lib. $5_1$, inc. lib. $5_4$; Alc. A $7_4$, B $6(e)_1$, B $10_7$, A $6_{17}$, D $14_{13}$, F $6_{16}$.
ἔω[ Alc. B $13_1$ (doubtful, might be aorist subjunctive of ἴημι).
ἦι S. ᾱ $2_5$; Alc. B $11_9$.
εἴη Alc. C $1_{20}$.
ἔον Alc. inc. lib. 83; S. δ̄ $5_7$ (possibly 3rd pers. plur.).
ἦcθα Alc. D $13_1$.
ἦc Alc. D $9_1$, D $18_{9, 12}$, F $6_{10}$.

(ii) Alcaeus is stated (inc. lib. 89) to have used θέcιc for ποίηcιc, in what sense we do not know, and in Sappho we find, on the one hand, the examples οὐκ οἶδ' ὅττι θέω (β̄ 7 App.) and ὄττινας γὰρ εὖ θέω (ᾱ $14_{2-3}$)—perhaps also, though the attribution is not certain, the instance quoted as τί κε θεῖμεν; (S. inc. lib. $25(a)_1$), which should no doubt, whether Sapphic or not, be corrected to τί θέωμεν;—on the other hand, the example τί κεν ποείην; (S. δ̄ $1_{17}$, which must not, of course, be taken as supporting τί κε θεῖμεν;). Though the evidence is scanty, it seems probable that only the aorist of τίθημι had this meaning of πόημμι (see Athen. xi. 501 c and especially Hellad. ap. Phot. Bibl. 533 a 17), or, in other words, that in the sense of 'do' parts of τίθημι and πόημμι are employed not concurrently but complementarily.

(iii) It is certain in the case next to be considered that this is the explanation of the employment of a pair of verbal forms without distinction of meaning, viz., that their functions are complementary.

Sappho has the simple verb ἀέρρω at η̄ $8_3$ App., Alcaeus apparently at inc. lib. $40_2$. Alcaeus has the compound καταέρρω at inc. lib. $22_2$, Sappho perhaps the compound cυναέρρω at δ̄ $21(b)_2$. On the other hand Sappho has the compound of ἄϊρω ἔπαρθαι at ε̄ $4_{10}$.

It would be precarious on the Lesbian evidence alone to erect the hypothesis that -αείρω and -αίρω are forms possessing complementary functions, and to maintain that their use was not simply a case of the admission of forms different in metrical value but not in meaning or function to satisfy a momentary metrical requirement. But as it happens the true nature of the relation between the two themes is perfectly illustrated by the evidence of another dialect, the Ionic of Herodotus. Here we find on the one hand ἀείρω and ἀνταείρομαι, on the other ἐπ-, ἀπ-, and ἐξ-, compounded with ἄϊρω. The evidence is:

ἀείρω: ἀερθέντες ἐκ τῶν Οἰνουccέων (Hdt. i. 165 Hude, no variant), ἀερθέντας πλέειν (i. 170, αἰρεθέντας codd.), ἤειρον τοὺc . . . λίθους (ii. 125, ἤειρ- without variant), χαμᾶθεν . . . ἀείροντες (ii. 125, no variant), βαρὺc ἀείρεcθαι (iv. 150, ἀειρ-

without variant), *τῷ βαρβάρῳ πόλεμον ἀειράμενοι* (vii. 132, ἀειρ- C, P, ἀιρ- A, B, ἀρ- R, αἰρ- S, εὐρ- V), *ἀειραμένους τε πόλεμον* (vii. 156, ἀειρ- without variant), *ἱστία ἀείροντο* (viii. 56, no variant), *ἱστία ἀειράμενον* (viii. 94, no variant), *ἀερθέντες . . . ἀπαλλάσσοντο* (ix. 52, no variant).

One exception: *ἦραν τὰ σημήϊα* (ix. 59, *ἠιραν* A, B).

*ἀνταείρομαι*: *χεῖρας ἀνταείρεται* (iii. 144, *ἀνά τ' ἀείρετο* R, *ἀνατ' εἴρετο* S, V), *οὐδὲ χεῖρας ἀνταειραμένους* (vi. 44, no variant), *χεῖρας ἐμοὶ ἀνταειρόμενοι* (vii. 101, no variant), *οὐδὲ χεῖρας ἀνταείρεσθαι* (vii. 143, no variant), *πόλεμον βασιλεῖ ἀνταειρόμενοι* (viii. 140 *α*, *ἀειρόμενοι* A, B, C, P).

*ἐπαίρω*: *ἐπάρας ἐμὲ στρατεύεσθαι* (i. 87, *ἐπάιρας* A, *ἐπαίρας* B), *ἐπαρθεὶς τῷ μαντηίῳ* (i. 90, no variant), *τοῖσι μαντηίοισι ἐπάρας* (i. 90, *ἐπάιρας* A, B), *ἐπάρας ἀπεματάισε* (ii. 162, *ἐπάιρας* A, B), *λαβόντες ἐπῄροντο ἄν* (iv. 130, *ἐπειρῶντο* R, S, V), *ἐπαρθέντες γὰρ . . . μαντηίοισι* (v. 91, no variant), *τούτοισι ἐπαρθέντες* (vi. 132, no variant), *ἐπαρθεὶς . . . νίκῃ* (ix. 49, no variant).

One exception: *πολλά τε γάρ μιν καὶ μεγάλα τὰ ἐπαείροντα . . . ἦν* (i. 204, no variant).

*ἀπαίρω*: [*τὰ ξύλα . . . ἀπαιρέεσκον* (i. 186, *ἀπαίρεσκον* A, B, C, P)], *ὡς ἀπῆραν* (vi. 99, no variant), *ἦν ἀπάρωσι τὰς νέας* (viii. 57, *ἀπαίρωσι* codd., Plut.), *ἐπεὰν ἀπάρωσι* (viii. 60, *ἀπαίρωσι* codd.).

*ἐξαίρω*: *Κλεισθένης μιν . . . ἐξῆρε* (vi. 126, *-ήειρε* P, *-ήγειρε* C), *τοῦτο . . . ἐξῄρετο διπλήσιον* (vi. 133, *-ῆρτο* A, B, C), *ἐξάρας γάρ με ὑψοῦ* (ix. 79, *-άιρας* A, B), *ἁρπάζει . . . καὶ ἐξάρας παίει* (ix. 107, *-άιρας* A, B).

The Ionic of Herodotus, it need hardly be said, is not offered as evidence for the Lesbian spoken by Sappho and Alcaeus and their contemporaries, and we do not need to believe that the partition of functions between *ἀείρω* and *ἄϊρω* was the same for both dialects. All that the argument requires to show is that it is not fanciful to trace a partition of functions in the scanty evidence supplied by the remains of Sappho and Alcaeus, when we find such clear proof of the same or a similar partition elsewhere where the evidence is plentiful.

(iv) Most commonly the verbs which in Attic contract *-έω* to *-ῶ* pass in Lesbian into a *-μι* conjugation, which in many

details differs from the -μι conjugation which Attic, Lesbian, and other dialects possess in common. The first person singular of the present indicative of this special -μι conjugation actually appears in κάλημμι[1] (S. ā $1_{16}$ App., δ̄ $3_4$), φίλημμ' (S.

[1] The question of the spelling, whether with one μ or two, of certain forms of the Lesbian -μι conjugation corresponding to Attic *contracta* in -ῶ for -έω has been spoken of in Σμ., pp. xxii–xxiii, and we have had no new information since that was written. As for the verbal forms of the Lesbian -μι conjugations corresponding to Attic *contracta* in -ῶ for -άω and -ῶ for -όω, we have no evidence in the book texts for the first persons present indicative active, but they are stated by the grammarians (see Hdn. ii. μ. λ. ā 23, 15–28; Choerob. in Theodos. ii. 320, 32 seqq. Hilgard; Theodos. i. 83. 3 seqq. Hilgard; Eust. 1613, 23) to end in -αιμι and -ωμι respectively, and the very singularity of this difference is a sort of argument that these forms depend on the observation of facts not on *a priori* constructions.

A doubt obtains about the proper extension of the spelling with -ι- which is seen in -αιμι. In our book texts it does not appear in the middles ἄραμαι (indic., S. ā $11_{17}$), κοπιάμ[ενοι (Alc. F $6_{14}$), κατα[.]αμένα (Alc. F $4_{23}$)—to say nothing of πλάναται (S. ā $10_{15}$), ἀμφιπόταται (S. ā $11_{12}$)—so that it is permissible to guess, though it is only a guess, that this -ι- was epenthetic in cases where there was an ι in the next syllable. The -ι- in the third person *singular* φαῖσι at Alc. inc. lib. 25(*b*) would also be covered by this explanation, and even, in a way, the -ι- in φαῖσθ' (Alc. B $22_6$), which we would have to assume had been drawn into the same system as φαῖμι, φαῖσι. φαῖμι should provisionally be restored to Sappho at inc. lib. 32.

Of the -ι- found in ἐπέραισε (Alc. B $10_8$) and μειδιαίσαις' (cod. F, S. ā $1_{14}$ App.) (which is not seen in καυχάσαιτο (S. ā $4(b)_{10}$), ἀβάσομεν (Alc. B $10_{11}$), ἐάσω (S. δ̄ $11_2$), but is conceivably to be recognized at Alc. D $10_2$ (]ταίσει)), as well as in certain parts of μιμναίσκω (see Σμ., p. xxiii), to say nothing of ]ᾶίσομεν at Alc. F $13_4$ (where -αι- might represent -η- not -ᾱ-, as in ἐπτύαις' at S. ā $11_{14}$), the explanation is still to seek.

If there was a difference between the spellings of the first person singular present indicative active of the Lesbian -μι conjugation corresponding to Attic *contracta* in -ῶ for -έω and the common -ημι conjugation which also Lesbian possessed, the first having -ημμι and the second -ημι—συνίημ[ (S. ā $1_{11}$) stops a letter too short to clear up the point—there appears, to judge from the grammarians, to have been none between the same parts of the Lesbian -μι conjugation corresponding to Attic *contracta* in -ῶ for -άω and the common -αμι (Attic -ημι) conjugation. Both are said to appear in Lesbian with the ending -αιμι, ἵσταιμι like γέλαιμι. It is in the second and third persons that the Lesbian -μι conjugation and the common -μι conjugation diverge in Lesbian:

| | | | | |
|---|---|---|---|---|
| -ημμι | corresponds to -ῶ | | [-αιμι] to -ῶ | |
| -ηις (-ηισθα) | | -εῖς | [-ᾱις] | -ᾶις |
| -ει | | -εῖ | [ᾰ͡ι] | -ᾶι |

| | | | | | |
|---|---|---|---|---|---|
| [-ημι] to -ημι | | and [-αιμι] to -αμι (-ημι) | | | |
| -ησθα | -ης | | -ᾰ͡ισθα | -ας | (-ης) |
| -ηι | -ηι | | -αισι | -ασι | (-ησι) |

Little as we know of these four classes of -μι verbs, we know still less

δ̄ $1_{25}$), ὄρημμ' (S. ā $2_{11}$ App.), τάρβημ⟨μ⟩ι (Alc. F $6_{15}$), ἀcυννέτημμι (Alc. inc. lib. $2_1$), and is, of course, implied by a very large number of forms, for instance, by the many participles in -εις. There are, however, two instances in which Lesbian has, corresponding to -ῶ for -έω, not -ημμι but -ήω; one is ἀδικήει at S. ā $1_{20}$ App., the other (not certainly but probably also from Sappho) ποθήω at S. ā 8 App. It might be argued that ἀδικήει was adopted to satisfy a momentary metrical need, but that argument would not apply to ποθήω, for καὶ *πόθημμι καὶ μάομαι would have scanned equally well. It is, therefore, reasonable to believe that the spheres of -ημμι and -ήω do not overlap but are mutually exclusive, that is, that in Lesbian there were two classes of verbs corresponding to the single Attic class in -ῶ for -έω, and that those which had -ημμι never had -ήω, and vice versa. Certainly no example in our present material runs counter to this view. It is true that Herodian appears to have attributed καλήω to the Αἰολεῖς (Et. Gud. 294, 37 = Et. Mag. 845, 40), but since all the instances by which this assertion can be tested, namely, κάλημμι (S. ā $1_{16}$ App., δ̄ $3_4$), κάλει (S. inc. lib. 48), ἐκάλη (Alc. B $16_6$), κάλην (Alc. D $13_1$), bear witness against its truth, we must reject it. We do not know on what principle the distribution between the endings -ημμι and -ήω is based. One would have expected φίλος : ἄδικος at least to have had either a corresponding φιλήω : ἀδικήω or a corresponding φίλημμι : ἀδίκημμι. But there is no doubt about the facts.

In conclusion it may be added that if there were thematic forms in Lesbian analogous to -ήω, corresponding to the Attic *contracta* in -ῶ for -άω and -ῶ for -όω, we do not know what they were, though it is possible that traces of the last sort are to be recognized in ]ωομ[ (S. ā $13(b)_2$) and ]ωομεν (S. ē̄ $5_3$).

(v) Sappho and Alcaeus between them exhibit specimens of 'ingressive' verbs of the three types λι-μ-π-ανω, ἰ-cδ-ανω

of the two of which the types are δοκίμωμι and δίδωμι. By analogy we should expect

| | | | |
|---|---|---|---|
| δοκίμωμι | corresponding to -ῶ | and δίδωμι | corresponding to δίδωμι |
| δοκίμωιc | -οῖc | δίδωcθα | δίδωc |
| δόκιμοι | -οῖ | δίδωcι | δίδωcι |

But analogy is no very reliable guide.

(*si-sd-anō), λᾱθ-ανω, side by side with λείπω, ἴcδω, λάθομαι, namely:

κατελίμπανε (S. ε̄ $3_2$), ἀπυλιμπάνω (S. ε̄ $3_5$) : ἀπυλείποντα (Alc. inc. lib. $27_6$); ἰcδάνει (S. ᾱ $2_3$ App.), κατισδάνε[ι (S. β̄ $1_7$), ἐπίcδανον (Alc. D $17_8$) : παρίcδων (Alc. inc. lib. 54); ἐ]γλάθαν' (S. ᾱ $13A_5$) : ἐπελάθετο (Alc. D $14_7$).

It is unnecessary to do more than say that, in the cases where there is sufficient context to enable us to judge, the differences of form appear to be employed with the correspondence to differences of aspect which we should look to find.

(vi) The notion 'hear' is expressed by three verbs (two of them used only in the aorist), of which the most general is ἀκούην:

αἴ κ' εἴπηις τὰ θέληις καί κεν ἀκούcαις τά κεν οὐ θέλοις (Alc. inc. lib. 17). ]ακούην at S. δ̄ $25(c)_2$ may have been some compound, like ὑπακούει, as is usually read at S. ᾱ $2_4$ App., or ἐπακούει, as it is not improbable should be read in its place.

ἄιον, and its compounds εἰc- and ἐπ-, always appear to have the nuance 'catch hearing of': τὰc ἔμαc αὔδαc ἀίοιcα πήλοι (S. ᾱ $1_6$ App.), μύγιc δέ ποτ' εἰcάιον (S. δ̄ $4_7$), ἦροc ἐπάιον ἀρχομένοιο (Alc. inc. lib. $45_1$), and so, perhaps, at S. ᾱ $3_{13}$ of hearing comments made behind one's back.

ἔκλυον, which occurs only once, as opposed to ἄιον, means 'give ear to': τὰc ἔμαc αὔδαc ἀίοιcα πήλοι ἔκλυεc (S. ᾱ $1_6$ App.).

III. (i) The complete identity of metrical value of the two adverbs δεῦρο and τυίδε by itself would suggest that there was some difference of meaning or function between them, and in fact this difference is easily discovered.

δεῦρο and its plural δεῦτε, which are never followed by a verb of motion expressed, are regularly used in a summons, or in other words, suggested by the form δεῦτε, they are imperatives: δεῦτε, Δίοc κόραι (S. γ̄ 1 App.), δεῦτέ νυν, ἄβραι Χάριτεc (S. inc. lib. 13), δεῦρο δηῦτε, Μοῖcαι (S. inc. lib. 12; in spite of its cacophony to modern ears, it seems impossible to doubt that the reading should be corrected to δεῦτε δηῦτε, Μοῖcαι), δεῦρο cύμπωθι (Alc. inc. 79(*a*)); δεῦτε at S. inc. auct. $4_3$ is at present incomprehensible, at Alc. B $2_1$ no more than just the word δεῦρ[ο is preserved.

On the other hand, τυίδε is not necessarily used in a summons, the word implying motion is always expressed after it, and when it is used in a summons, the summons has a more formal or precise tone: δότε τυίδ' ἵκεcθαι (S. ā $3_2$), τυίδ' ἀπορμάθεντεc (S. ā $6_7$), τυίδε νῶν ἔχοιcα (S. ē $5_2$), τυίδ' ἔλθε (S. ā $1_5$ App.).

(ii) A mere reference must suffice to the adverbs θάμα (Alc. D $14_6$, inc. lib. $35_3$) and πόλλακι(c) (S. ē $5_2$; Alc. D $18_{13}$)—perhaps πόλλα (S. ē $5_{15}$) should be added—the nuances of which are no longer recoverable.

§ 10. We have noted in § 8 instances in respect of which there is a case for supposing that the Lesbian dialect concurrently employed more than one form of word with no difference of meaning or function between the different forms, and in § 9 a number of groups, in each of which the members resemble each other sufficiently to make it worth while to dwell on their actual differences in meaning or function. We now proceed to bring together the evidence for the concurrent employment of elements different in metrical value, but not in meaning or function, of which only one is proper to the dialect. As has been said a constant relation, witnessed to by a sufficiently large number of series of examples, which can be symbolized by the correspondence $\frac{A}{A^1} : A$ is *prima facie* evidence that $A^1$ is a non-Lesbian element. We shall see that the presence of such an element in Alcaeus can be so determined in a way too obvious to be capable of misinterpretation.

I. For reasons which emerge from a consideration of the examples set out in § 9, the least unequivocal evidence is that of vocabulary. Nevertheless, there is not much reasonable doubt that we must recognize the employment of non-Lesbian words by Alcaeus in the following cases:

(i) γαῖα. Sappho regularly uses in the senses mentioned above (p. xxxv) the word γᾶ (ā $5_2$, ā $1_{10}$ App., ē̄ $1_{20}$, ā $5_4$ App.); there is no reason for attributing to her S. inc. auct. 18, which contains γαῖα (and in the meaning 'land'), nor, indeed, for assuming it to be Aeolic at all. Alcaeus, alongside of γᾶ (inc. lib. $27_1$, inc. lib. $21_1$, inc. lib. 51, A $6_{14}$, E $3_{11}$, possibly also inc. lib. 31), twice uses γαῖα (inc. lib. 32, B $17_3$).

(ii) δῶμα. Sappho has δόμος, 'house',[1] at ā $1_7$ App., and, what we must particularly notice, at ȳ $3_3$ App. (Ἀίδα δόμωι). Alcaeus, besides δόμος[2] (inc. lib. $34_2$, B $14_9$, perhaps A $10_3$), also employs δῶμα in the phrase Ἀίδαο δῶμα (B $20_{15}$).

(iii) παρθενίκα. Sappho has not fewer than five, and probably six, examples of πάρθενος, namely, ā $15_{10}$, ā $16_2$, ȳ $5_2$ App., η̄ $9_2$ App., inc. lib. 38, ā $6_{14}$ (?). Alcaeus employs πάρθενος twice (B $14_{8,10}$), but alongside of it has παρθένικαι at B $17_5$.

(iv) τέος. The only word employed by Sappho for 'thy' is cός, cά (ā $6_2$, ā $12_7$, ā $16_{4,7}$, ē̄ $5_5$, ? ā $1_{19}$ App.). Alcaeus has the same word at ā ? 5 and F $6_6$, but τέα κόρα at ā 4. On the other hand, though in superficial appearance, there is a parallel to $\frac{\text{τέος}}{\text{cός}}$ : cός in $\frac{\text{ἀμμέτερος}}{\text{ἄμμος}}$ : ἄμμος (ἀμμετέρων, Alc. inc. lib. 48; ἄμμων, Alc. inc. lib. 72, ἄμμα, D $8_8$, ἄμμα[ν, S. δ̄ $11_4$), it is probable that ἀμμέτερος should be regarded as a form proper to the vernacular, with a shade of meaning which differentiates it from ἄμμος, not simply as a metrically variant form of ἄμμος. ἀμμέτερος should mean 'of two things or groups of things, one of which belongs to us and the other to another person or set of persons, that one which belongs to us'; ἄμμος has a more general application. If this be right, the pair ἀμμέτερος, ἄμμος is not necessarily peculiar to Alcaeus and belongs to the groups discussed in § 9. The case of the pair ἄμμι(ν), ἄμμεσιν is different (see p. l).

(v) πύκινος? If πύκινος, or some form of it, is to be kept at Alc. inc. lib. $28_2$, we must see the same distribution of words as that displayed in the cases cited in Sappho's πύκνα (ā $1_{11}$ App.), corresponding to Alcaeus' πύκνα[ιcι (B $11_9$) alongside of πύκινον (inc. lib. $28_2$).

[1] If the word for 'house' was expressed after ἐν μοισοπόλων at S. inc. lib. 35, no doubt δόμωι was used, not οἰκίαι which is quoted.

[2] There is a plural δόμοις at Alc. C $1_2$. It is impossible to say whether it is a genuine plural 'houses', or whether it means no more than δόμος. It is probable that the poetic plural δόμοι = δόμος is not dialectal, which is an additional argument against it at S. ȳ $3_3$. And in this connexion it is worth while to call attention to the fact that Sappho uses μέλαθρον in the singular in its proper sense of 'roof-beam' (η̄ $8_1$ App.), whereas Alcaeus uses it in the plural (at B $7_2$ and quite probably at B $14_7$) as equivalent to 'house'.

For completeness it may be added that Alcaeus has οἶκος (ā? 5) apparently meaning 'household', and στέγα perhaps meaning 'roof' (inc. lib. $34_2$).

(vi) μάλακος? Sappho has μόλθακος at $\bar{\beta}$ $2_1$ App. and $\bar{\epsilon}$ $3_{21}$, Alcaeus at A $6_9$. The line cited by Hephaestion from the Αἰολεῖς, πόας τέρεν ἄνθος μάλακον μάτειαι (S. inc. auct. $12_3$), if by either of the Lesbian poets, should certainly rather be assigned to Alcaeus than to Sappho (see further, p. l). In that case the position of μάλακον would be parallel to that of πύκινον.

(vii) ὠς? It is doubtful what view should be taken of the relation of ὠς τάχιστα (Alc. C $1_{15}$) to ὅττι τάχιστα (Alc. inc. lib. $45_2$, S. $\bar{\alpha}$ $15_9$). It is not improbable that in such a case the vernacular employed only one formula, but the evidence is insufficient to make the general presumption into a certainty.

II. We now proceed to the consideration of a series of instances in which Alcaeus exhibits not two words but two forms of what is essentially the same word, Sappho exhibiting only one of the two. The forms that are here discussed are all that are non-flexional.

(i) The scansion of ὕδωρ, where it occurs in S. inc. lib. $6_1$, cannot now be metrically determined. Alcaeus has the *υ* both short (F $1_8$ and in the plural ὐδάτων inc. lib. $14_2$) and long (B $17_8$). There can be little doubt that it was short in the vernacular, and this, as we shall see, determines what its quantity was in Sappho.

(ii) It has been pointed out in Σμ., pp. xlix–l, that -cc- arising from *τy-*, *-θy-* is retained in Sappho, but sometimes simplified in Alcaeus. Both have ὅccoc and τόccουτoc without simplification (S. $\bar{\alpha}$ $16_8$, $\bar{\alpha}$ $1_{26}$ App., $\bar{\beta}$ $6_1$ App., $\bar{\delta}$ $7_8$; Alc. E $1_{21}$, F $6_{10}$), but whereas Sappho has μέccω ($\bar{\alpha}$ $1_{12}$ App.), μέccον ($\bar{\epsilon}$ $5_{20}$), ὐπίccω ($\bar{\alpha}$ $8_{10}$)—μέαι in S. inc. auct. $6_2$ is to all appearance neither Sapphic nor Lesbian—and Alcaeus μέccον (inc. lib. $2_3$), Alcaeus has also μέcoι (inc. lib. 32) and ὐπίcω (F $4_{25}$).

(iii) To correspond to the preposition ἀνά Lesbian has ὀν, which is found (short before a long syllable—we have no instance of its occurrence before a short syllable beginning with a vowel, and can only guess how it would have been handled before two short syllables beginning with a vowel) in Sappho at $\bar{\alpha}$ $5_{15}$ (ὀ]ψέμναι[c') and in Alcaeus at C $1_{21}$ (ὀνάρταις), D $14_8$ (ὀνέτροπε), D $18_{9,12}$ (ὄνεκτον twice), perhaps also at

ὀνεκρέμασσαν (inc. lib. 108(*a*)). It appears possible, therefore, that ὀνν- in ὀννώρινε (Alc. D $14_9$) is another example of the type we are examining. It would be easy to frame a hypothesis about the forms on the analogy of which it is based, but in the absence of evidence such speculations are better avoided.

(iv) It is proper to take cognizance in this place of two cases in Alcaeus where seems to be exemplified an exceptional treatment of an originally initial digamma which has become intervocalic. In Sappho such a digamma appears (but the evidence is too scanty for downright assertion to be possible) to be treated like initial digamma, that is, to be entirely disregarded. So we find ἔῑπον (ē $4_8$, not demonstrably not an imperative) and apparently ἠλ̣π̣[ (ā $12_1$). ἔειπε is almost certainly not rightly read at ē $3_3$. In Alcaeus we have one certain example of the same treatment at ἤλπετο (D $11_8$), and another possible instance in εἶπε (F $9_6$, which, however, might be imperative). On the other hand ἀ]πυείπη[ (F $7_4$) and ἐάνασσε (inc. lib. 33) exemplify a variant treatment, the digamma in these cases being handled not like an initial digamma but like an original intervocalic digamma. *A priori* it would be impossible to say which was the normal Lesbian treatment, and it is conceivable that there was a fluctuation in the vernacular on this point, there being an analogical pull in both directions. But it is likelier that here, too, the treatment common to both writers should alone be regarded as normal, and that Alcaeus in ἀ]πυείπη[ and ἐάνασσε is imitating a treatment alien to the dialect.[1]

III. We now arrive at the examples of the employment by Alcaeus of variant flexional forms, variant that is in metrical value but not in meaning or function, corresponding to one form in Sappho.

(i) The most obvious example of the admission by Alcaeus of a non-Lesbian alongside of the vernacular flexional form is furnished by the genitive in -οιο, ἐρχομένοιο or ἀρχομένοιο, at inc. lib. $45_1$. As against this solitary instance of -οιο he exhibits the following indubitable genitives in -ω:

[1] In our texts of Homer only ἤνασσε (five instances) is now found. But ἤ- is always in the place of ∪∪.

τώ (article, A $6_1$, A $6_{11}$, B $16_8$, B $22_2$, F $4_{30}$, inc. lib. $27_2$, inc. lib. $39_3$, inc. lib. $45_2$), τῶδε (D $12_9$), αὔτω (F $4_{30}$), cῶ (ā ? 5);

προτέρω (A $6_1$), ἀνθίνω (B $8_{14}$), πολίω (B $22_2$), θυμοβόρω, ἐμφύλω (D $12_{10, 11}$), μεγάλω (ā 1(*a*)), αἰγιόχω (inc. lib. 19), ἀχόλω (inc. lib. $24_2$), ὀξυτέρω (inc. lib. $47_2$), and perhaps ἰcχύρω, if ἴcχυρον should not be read, at inc. lib. $34_5$;

ἐλάφω (A $10_6$), θανάτω (B $5_7$), ἀελίω (B $10_3$, E $1_{22}$), Μυρςίλω (D $12_7$), χόλω (D $12_9$), ἀμπέλω (F $6_{13}$, inc. lib. 18), τόξω (F $12_3$), οἴκω (ā ? 5), ναύω (inc. lib. $1_3$), ποτάμω (inc. lib. $1_4$), ἀνθρώπω (inc. lib. 9), ὀράνω and ὠράνω (inc. lib. $14_1$, inc. lib. 32), ὠκεάνω (inc. lib. $21_1$), λίνω (inc. lib. $34_6$), ἀνήτω (inc. lib. $39_1$), and probably ἀκράτω (D $14_4$), ἀνέμω (inc. lib. $2_1$).

In the case of ]ω θύμω (B $5_3$), παρθένω (B $14_{10}$), where ι adscript has been deleted, and βώμω (D $9_3$), κήνω (D $10_4$), τὼ δὲ πίθω (D $14_{10}$), Ξάνθω (inc. lib. 73), it is ambiguous whether the genitive or the dative is intended.

Sappho adds the following examples of -ω:

ὄττω (ā $5_4$), ἰοκόλπω (ā $16_5$), μέccω (ā $1_{12}$ App.), ὀλίγω (ā $2_{15}$ App.), μεγάλω (η̄ $8_6$ App.);

προcώπω (ā $5_{18}$), ὀράνω and ὠράνω (ā $1_{11}$ App., γ̄ 2 App., ? β̄ 8 App.), ἀελίω (γ̄ $5_1$ App., δ̄ $1_{26}$, ε̄ $5_7$), ὠίω (inc. lib. 51), and no doubt ἀνήτω (δ̄ 21(*b*)$_2$), χρύcω (inc. lib. 41).

Plainly, if we knew nothing of the source of genitives in -οιο, this evidence would make it certain that they were outside the normal language of the Lesbian poets.

(ii) The evidence is much less plentiful regarding the genitive in -ao—Alcaeus has a single instance in Ἀίδαο δῶμα (B $20_{15}$; what he used at εἰc Ἀίδα[ (D 2(*a*)$_5$) is uncertain) as against Λατοίδα (D $9_3$) and Κρονίδα (inc. lib. 65), with which Sappho's Ἀίδα (γ̄ $3_3$ App.) conforms—but the certainty of its alien character is equally absolute.

(iii) There is perhaps more possibility of doubt regarding the character of νάεccιν, specially quoted from Alcaeus, at inc. lib. 63. But the probability that it is true to dialect is not very great. Admittedly polysyllables with a nominative plural in -εc, and neuter plurals in -ματα, all form their dative plural in -εccι(ν): γυναίκεccιν (S. ε̄ $5_7$), κυλίκεccιν (S. ā $6_2$ App.), α]λίκεccι[ (S. δ̄ $6_4$), Ἀρκάδεccι (S. inc. auct. 13 = Alc. inc. auct. 3), ὀρ]ιθεcc' (Alc. F $1_3$), ὀππάτεccι (S. ā $2_{11}$ App.), ἁρμάτεcc' (S.

inc. auct. 15), and perhaps ]πάντεσσι[ (S. δ̄ $10_{13}$). But monosyllables seem to form it in a different way by adding -σι(ν) to the stem, thus: δρύσιν (S. β̄ $3_2$ App.), χέρσι(ν) (S. δ̄ $21(b)_2$; Alc. B $17_6$), παῖσι (S. ε̄ $4_6$; Alc. B $14_2$), φρέσι (Alc. B $11_9$).[1]

νάεσσι stands apart from this system, along with πόδεσσιν (S. inc. auct. $12_1$ = Alc. inc. auct. $2_1$), quoted from the Αἰολεῖς and to be assigned to Alcaeus, if to either of the Lesbian poets. It is likely that both are alien to the vernacular.

(iv) This conclusion is indubitably true with regard to ἄμμεσιν (Alc. δ̄ 1), which stands isolated over against ἄμμι(ν), exemplified at S. ᾱ $3_7$, S. ᾱ $10_{12}$, S. inc. lib. $5_1$, S. inc. lib. $35_2$, S. inc. auct. 2, Alc. D $11_3$, Alc. A $6_2$, Alc. B $20_{17}$, Alc. A $6_{25}$, Alc. inc. lib. 38, Alc. inc. lib. $39_4$, Alc. γ̄ 1, to say nothing of the equally relevant evidence of ὔμμι(ν) at S. ᾱ $13_1$ App., Alc. D $15_9$.

(v) If λαθικάδεα were correct at Alc. inc. lib. $22_3$, this, too, would necessarily have to be regarded as a non-vernacular form, since -ην not -εα is attested by ἀβάκην (S. inc. lib. $4_2$), ]νοείδην (Alc. C $1_{14}$), π]ηλεφάνην (Alc. F $1_{11}$), as well as by ἐμφέρην and χρυσοφάην in two fragments, whose evidence is of very questionable authority (S. inc. lib. $17_2$, S. inc. auct. 20).[2] But since λαθικάδεα has a short vowel capable of elision standing before a vowel at the beginning of the next line apparently in the same system, it must in all probability be in any case emended.[3]

(vi) Similarly, if Ἄρηι were otherwise unexceptionable at

[1] The position of ἄνδρεσι (Alc. B $11_8$) is not quite clear. If it were to be regarded as belonging to the polysyllabic type, ἀνδρεσσι would be expected. But in all its cases except the nominative singular ἀνηρ resembles the monosyllables, so that one might look for a dative plural implying, like the Attic ἀνδράσι, *ἀνδρ-σι, that is presumably *ἄνδροσι. There is not the same reason for substituting -ε- for -ο- in this form as there is in φρέσι (for φράσι from *φρν-σι), where -ε- occurs in all other cases. We are, therefore, left guessing whether ἄνδρεσι is the normal Lesbian or a borrowed form which Alcaeus allows himself to use instead of ἄνδρεσσι.

[2] What μελιάδεα at Alc. E $1_{25}$ represents we do not know. εὐάνθεα at S. δ̄ $21(b)_3$, if correct, is no doubt neuter plural.

[3] See Σμ., pp. lxvi seqq. The occurrence of τι | ἷρον at S. ε̄ $3_{24-5}$ does not invalidate the rule there enunciated, though it proves it to have been somewhat incautiously worded. Since the ι of τι is unelidable, there is naturally no objection to placing it in hiatus at the end of a line. We may expect to find the same true of υ.

Alc. inc. lib. $34_2$, it would be shown to be eccentric by Ἄρευι (S. $\bar{\eta}$ $8_5$ App., Alc. inc. lib. 78), Ἄρευα (Alc. inc. lib. 6), Ἄρευος (Alc. inc. lib. 50). But Ἄρηι here has no satisfactory meaning.

(vii) The infinitive and the participle of the perfect active have respectively the present endings *-ην* and *-ων* in the following instances: *τεθνάκην* (S. $\bar{\alpha}$ $2_{15}$ App., $\bar{\epsilon}$ $3_1$), *ἐκγεγόνων* (Alc. D $14_{11}$), *λελάθων* (Alc. D $15_8$), *πεφύγγων* (Alc. inc. lib. 100). It follows, therefore, that *ἐοίκοτες* at Alc. B $8_{10}$ is probably external to the dialect. If *βεβάως* is to be read at Alc. inc. lib. $20_1$ that might be a further example, but since that form would offer no metrical advantage over *βεβάων*, it is more probable that either some part or derivative of *βέβαος* stands in that place, or that *βεβάως* as a whole, not merely in its ending, did not belong to Lesbian.

(viii) Although no book text[1] has preserved an example of the 3rd pers. plur. present indicative middle or passive of the special *-μι* conjugation, which in Lesbian corresponds to the Attic *contracta* in *-ῶμαι* for *-άομαι*, *-οῦμαι* for *-έομαι*, *-οῦμαι* for *-όομαι*, or of the ordinary athematic conjugation which Lesbian and Attic possess in common, a comparison of *κέρνᾰτε* (imperative, Alc. inc. lib. $45_2$), *ἀπολλῠμένυις* (Alc. $\bar{\beta}$ 2)—not to insist on *δύνᾰμαι* (S. $\bar{\zeta}$ $1_1$) and *ἐπιστᾰμένα* (S. $\bar{\gamma}$ $6_3$ App.)—with *ἀμφιπό-τᾱται* (S. $\bar{\alpha}$ $11_{12}$), *ἀροτρώμμε*[ (Alc. F $7_8$), *ποήμενοι* (Alc. F $4_{21}$), *ἄρᾱμα*[*ι* (S. $\bar{\alpha}$ $11_{17}$), and many like forms, gives us reason for inferring to the existence of the corresponding sets of endings, *-ανται*, *-ενται*, *-ονται* on the one hand, and *-ᾱνται*, *-ηνται*, *-ωνται* on the other.[2] We must, however, at the moment concern ourselves, not with the opposition between $\left.\begin{matrix}\text{-}\bar{\alpha}\nu\tau\alpha\iota\\ \text{-}\eta\nu\tau\alpha\iota\end{matrix}\right\}$ and $\left\{\begin{matrix}\text{-}\alpha\nu\tau\alpha\iota\\ \text{-}\epsilon\nu\tau\alpha\iota\end{matrix}\right.$, but with that between *-ηνται* and the *-εονται* which is displayed (no doubt correctly, see p. xii, note 3) in *ποτέονται* (Alc. $\bar{\iota}$ 1). This thematic form stands quite isolated among the plentiful athematic forms arising out of the Lesbian conjugation of

[1] In S. inc. auct. $12_2$ = Alc. inc. auct. $2_2$ the manuscripts of Hephaestion give *ὠρχεῦντ'* and *ὠρχεῦνθ'*, in which no doubt *ὤρχηντο* is to be recognized.

[2] The different treatment of the *-η-* in verbs of the type of *τίθημι* and in verbs of the type of *φίλημμι*, exemplified for instance in the inferred forms *τίθενται* and *φίληνται*, perhaps justifies a belief in the *possibility* of the form *καταυλέηι* (S. inc. auct. $21_2$ = Alc. inc. lib. $23(\delta)_2$) as contrasted with *θέω* (S. $\bar{\alpha}$ $14_3$, S. $\beta$ 7 App.) but *θῆται* (S. $\bar{\delta}$ $1_{10}$), *ἔω*[ (Alc. B $13_1$) but *ἦι* (Alc. B $11_9$, S. $\bar{\alpha}$ $2_5$).

verbs which in Attic are *contracta*. It is, moreover, very much more peculiar than is implied by the comparison of *-ηνται* with *-εονται*. For there is no doubt that Lesbian had no *πότημαι* but only *πόταμαι* (*ἀμφιπόταται*, S. ᾱ $11_{12}$; *πόται*, S. inc. lib. $16_2$, codd. *πότε* (i. e. *-αι*), *πότη*, perhaps *πτόηι* is meant; *ἐκπεποταμένα*, S. ϝ̄ $3_4$ App.), so that *ποτέονται* reveals itself quite clearly as a borrowing, and very probably as a borrowing from Homer who has *ποτέονται* (ω 7, T 357) alongside of *ποτῶνται*, *-ποτᾶτο* (B 462, 315).

(ix) We must now consider the form *ὤλεσαν* in Alc. E $1_{26}$, to appreciate the peculiarity of which it is necessary to take a general view of the alternation of cc and c in the future and aorist of certain verbs. The evidence in regard to it is not very plentiful, but so far as it goes points to the conclusion that this alternation in no way arises out of considerations of momentary metrical convenience, but is an essential characteristic of the verbal system of the dialect. Three classes of verbs come under review, those with vowel stems like *ὀμο-*, those with c stems like *τελεc-*, and those whose stems end in some other occlusive like *χαριτ-*, but in our present evidence there is nothing to suggest a difference of treatment between the three, and so they may be examined concurrently here.

The largest number of instances is afforded by *τελεc-*, namely:

*ἐκτελέccαντεc* (S. ᾱ $6_5$).
*τέλεccαι* (S. ᾱ $1_{26}$ App.).
*τέλεcον* (S. ᾱ $1_{27}$ App.).
*τελέcει* (Alc. inc. lib. 38).

The form used by Alcaeus at inc. lib. $27_3$ is indeterminable, but the chances seem to be that it was *ἐτέλεccαc*.

From other consonant stems we have:

*χαρίcca*[*ι* (S. ᾱ $15_7$).
*ἐπύκαccε* (dubious, S. ε̄ 1 App.).

From vowel-stems we have:

*ἐπώμοcc*[ (S. δ̄ $26_1$).
*ὀμπέτacον* (S. inc. lib. $23_2$).
*κάλεccαι* (Alc. inc. lib. $46_1$).

What form Alcaeus employed at inc. lib. 108 (*a*), *ὀνεκρέμαcαν* or *ὀνεκρέμαccαν*, cannot be determined from the manuscript tradition.

From either a vowel or a c stem we have apparently:

]*λεcον* (S. δ̄ $3_3$).
]*λέceιε* (S. δ̄ $16_2$).

Sparse as this evidence is there is to be noticed about it a fact which cannot be due to chance. There is no alternation of cc and c within the same part of the paradigm, the alternation is in every case between different parts of the paradigm. We do not find, for instance, τέλεαι as well as τέλεσσαι, or τέλεσσον as well as τέλεσον. In those parts of the paradigm where cc occurs there is no instance of c, and in those where c occurs no instance of cc. That in this there is no question of a licence due to metrical necessity is obvious; ἐκτελέσαντες, τέλεσαι, κάλεσαι, χάρισαι, τέλεσσον, τελέσσει, ὀμπέτασσον, ˘]λεσσον, ˘]λέσσειε, are all of a form which could have been accommodated with perfect ease to the very metres in which actually their opposites occur, and though this is not true of ἐπύκασε and ἐτέλεσας for ἐπύκασσε and ἐτέλεσσας (if those were the forms employed), ἐπώμοσσ[ is an argument that the cc is not the result of metrical compulsion in those cases either. It is equally clear that there is no question of the other, facultative, kind of metrical licence (see p. xix), for there would then be no way of explaining the mutual exclusion of cc and c in the same part of the paradigm.

How the law governing this alternation of cc and c should be formulated is left to those competent to undertake it. It is enough here to point out the fact that the alternation can be expressed in the form -σσα- : -σ$^{\epsilon}/_{o}$-, the third person singular of the aorist indicative being counted among the -σσα- forms as being entirely surrounded by such (-σσα, -σσας, -σσαμεν, -σσατε, -σσαν) into the system of which it must inevitably be drawn.

ὤλεσαν, therefore, unless this one aorist had a quite independent position in the Lesbian verbal system, seems to rank with the other forms admitted by Alcaeus not to meet a universal necessity but a momentary convenience. It may be worth noting that Homer has only ὤλεσαν and ὄλεσσαν (ὄλεσαν), not a single instance of ὤλεσσαν, or, indeed, of ω and σσ in the same form.

Of χαλάσσομεν (Alc. D 12$_{10}$), of which the nature is quite other, we must reserve the treatment for a later page (see p. lxx).

IV. It is now necessary to examine a group of facts which cut across the divisions it has hitherto been convenient to

observe in this section, namely, the facts relating to the treatment in Sappho and Alcaeus of the collocations -ει-, -οι-, -αι- followed by a vowel. The evidence is none too plentiful and in part uncertain, and our ignorance of the etymology of a number of the words with which we shall have to deal introduces a further element of dubiety, so that any general rules which we are led to formulate must naturally be regarded as provisional. Nevertheless, it will be useful to see if we are not led to suppose that the same relation between the usage of Alcaeus and that of Sappho subsists in this respect as we have seen to subsist in the cases hitherto examined.

(i) We will begin with the simplest case, that of -ει- followed by a vowel. This combination is preserved in Lesbian without reduction, reduction being used in this part of the inquiry to mean no more than a metrically discernible change from a long to a short syllable, as for example from -ᾱιος to -ᾰος. To the rule that -ει- followed by a vowel never suffers reduction there seems to be no exception, but we must observe that this combination was relatively rare in Lesbian. For there is to be noted in this connexion a fact, not metrically discernible, about which we are instructed by the orthographic practice of the book texts of the two Lesbian poets, that in a great number of places an Attic or other -ει- followed by a vowel is represented by -η-, which might sometimes or always stand for -ηι- (-ῃ-) without our now being able to detect it. Thus (*a*) corresponding to Attic -εια in the feminine of adjectives in -υς we find λίγηαν[ (S. $\bar{\delta}$ $10_{11}$), εὔρηα[ν (Alc. B $5_5$), ὠκήαισι (Alc. A $7_{10}$), (and therefore γλύκηα, S. $\bar{\zeta}$ $1_1$ App.); (*b*) corresponding to Attic γένειον we find γένηον (Alc. F $7_9$), in conformity with which we should perhaps write βρενθήωι for βρενθείωι (-ει- in a metrically indifferent position) at S. $\bar{\epsilon}$ $3_{19}$; (*c*) corresponding to Attic -ειος, -ειᾱ in adjectival endings from -$^{\epsilon}/_{o}$ stems we find -ηος, -ηᾱ in Πενθιλήαν (S. $\bar{\delta}$ $11_3$), Πενθίλη.[ (Alc. D $17_{10}$), and probably ]δηο̣ν (S. $\bar{\delta}$ $6(a)_7$), ].ν̣ίδηον (S. $\bar{\epsilon}$ $5_{23}$), in conformity with which we must write πεμπεβόηα (S. $\bar{\eta}$ $7(a)_2$ App.), Τυρρακήω (Alc. inc. lib. $61_1$), possibly Κήτηος (Alc. inc. lib. 92), and no doubt Μυρσινήωι (Alc. inc. lib. $61_2$) from a noun in -ηον corresponding to Attic -ειον; βρενθήωι for βρενθείωι, if it does not fall under (*b*) may belong to this class;

(*d*) corresponding to feminines in -ειᾰ from adjectives in -ηc, also, there is little doubt we should have found -ηᾰ if one letter more had been preserved at S. ᾱ $11_{16}$ (K]υπρογέν[ηα, cp. Κυπρογενηα (S. inc. lib. 19) and Κυπρογενήας (Alc. inc. lib. 58), where part of the tradition has preserved -η-); (*e*) corresponding to πλείων (itself thought to be irregular) we find ]πλήονι[ written at S. δ̄ $8(b)_5$, which may be irrelevant to the present matter. We do not know how the word corresponding to the Homeric πλεῖος was spelt at Alc. inc. lib. $22_5$, where the first syllable is in a metrically indifferent position, but this word, too, may be irrelevant.

In a few cases, for which there is not the evidence of a book text, we do not know what Lesbian orthography demands: Κυθέρηα or Κυθέρεια (S. inc. lib. $25(a)_1$), Κορωνήας or Κορωνείας (Alc. inc. lib. $1_2$, the relevant syllable in a metrically indifferent position), cείων (Alc. inc. lib. 66). We are likewise in the dark about the Lesbian form of words like the Attic ὑγίεια (e. g. in the fr. doubtfully printed with Sappho's, S. inc. auct. 16) and about the explanation of ]a᾽ϊδρεϊα.[ at Alc. A $7_2$, though if εὐανθεία were the true reading at S. δ̄ $21(b)_3$ it might solve both problems (see p. lxxii). It follows from what has been said that the number of places where -ει- followed by a vowel can possibly occur is considerably reduced. The book texts testify to the combination: (*a*) in certain optative endings, ποείην (S. δ̄ $1_{17}$), ]λέceιε (S. δ̄ $16_2$), κύνειε.[ (Alc. E $2_{1a}$), εἴη (Alc. C $1_{20}$), in which it is fairly certain that it would have been retained, as being characteristic of the form, whatever the general treatment of -ει- followed by a vowel had been (see below); (*β*) in certain feminine forms to judge by ]ο[.]είαιc (S. ᾱ $13(a)_7$); for lack of evidence we do not know if ἀιδρεϊα.[ just mentioned, on the one hand, and Μήδεϊα (S. inc. lib. 70), on the other, represent exceptional treatment or general rule; (*γ*) perhaps in another group of words, now unrecognizable, to judge by ]ειον[ (Alc. B $19_3$).

We cannot distinguish metrically between -ει- and -η-, but we can be certain that in neither case did reduction take place. It follows that certain suggestions which assume it must be ruled out: ἀλάθεα (Alc. inc. lib. 43) is neuter plural, not feminine singular (see p. lxxii), κέαται for κείαται could not

have stood in Alc. inc. lib. $61_2$, most important of all the regular appearance of *τέουτος, τεαύτα* must be explained otherwise than as a reduction of *τειου-, τειαυ-*, an explanation, be it said in parenthesis, to which there are other fatal objections besides this (see below).

(ii) The handling of the combination *-οι-* followed by a vowel is also pretty constant, and can be given a fairly simple general expression. The rule is that *-οι-* followed by a vowel is reduced, except (*a*) in optatives of which it is the characteristic syllable, and (*b*) in dissyllables not forming part of a system predominantly polysyllabic.

Thus (*a*) *-οι-* (from *-οιϝ-*) is always reduced in the parts of *πόημμι*: *πόηcθαι* (S. ā $3_9$), *πόηcαι* (S. ā $5_5$), *ἐ]πόημμεν* (S. ā $13(a)_4$), *ἐπόηcαν* (S. ā $3_1$ App.), *ἐπόηcαc* (S. β̄ $4_1$ App.), *πεποημμέναις* (S. ē $3_{17}$), *ποείην* (S. δ̄ $1_{17}$), *ποήμενοι* (Alc. F $4_{21}$), *ποηc[* (Alc. A $12_2$); and similarly in the parts of *πτόημμι*: *ἐπτόαιc'* (S. ā $11_{14}$), *ἐπτόαιcεν* (S. ā $2_6$ App.). Dissyllabic forms of *πόημμι* have not been preserved, but we need not doubt that they would contain the diphthong in a reduced form, being drawn into the rest of the system. If *πτόηι* is to be read for *πόται* at S. inc. lib. $16_2$ it would furnish an example of this expected reduction in a dissyllabic word belonging to a predominantly polysyllabic system.

(*β*) In the same way the *-οι-* (here again probably from *-οιϝ-*) is always, but for a single exception immediately to be mentioned, reduced in the words which correspond to Attic *τοιοῦτος, τοιαύτη*, namely, *τεαυ[τα* (S. ā $12_4$), *τεαύτα* (S. ē 10 App.), *τεαύταν* (Alc. B $14_5$), *τεαύτας* (Alc. D $14_{11}$), not to insist on the instances where the book texts display this spelling without its being established by the metre: S. δ̄ $4_9$, Alc. B $9_2$, Alc. B $15_5$. That *τε-* here simply represents the pronunciation of *τοι-* reduced before a vowel of *-o-* quality, and has nothing in common with forms like the Cretan *ὁτείαι* containing *τει* for *ποι*, is shown by the exception to which reference has been made, *τοῑαύτας* in Alc. F $6_{13}$, for if *τειαύτας* were the form from which *τεαύτας* was reduced, *τειαύτας* should reappear when the reduction was neglected. It is unnecessary to pursue this point, which depends on orthographic not metrical observations. What is important for our present purpose is to realize that the form with a long first syllable shows the signs with

which we are familiar of being alien to the vernacular, which regularly employed τέουτος, τεαύτα.

(γ) As has already been said, -οι- followed by a vowel is not reduced in optatives of which it is the characteristic syllable: ἔχοιεν (S. ā $15_{11}$), φέροιεν (S. ā $9_2$ App.). The conjecture λαχόην for λαχοίην at S. ā $4_2$ App., though it appears to receive some support from the authority of Herodian, is not to be accepted. δοῖεν[ (Alc. E $3_4$) as belonging to a dissyllabic system would probably not in any case be reduced.

(δ) Nor again is -οι- followed by a vowel reduced in dissyllabic words. The most interesting example is οἴαν (Alc. D $14_{12}$), contrasting with τεαύτας in the preceding line. Others are ποίας ('grass', S. ā $2_{14}$ App.) and not improbably ]ποίας (Alc. B $6(a)_9$). It is true that Hephaestion quotes πόας, 'grass', for its short first syllable in lines ascribed to the Αἰολεῖς (S. inc. auct. $12_3$ = Alc. inc. auct. $2_3$), but the metre in no way demands a short, and, if either of our two poets is responsible for the verses, Hephaestion need not be believed. As for χροίαισι at S. inc. lib. 37, since the dative plural of χροία is the only case which had more than two syllables, no doubt -οι- was retained.

We are left with Τροΐα[ (S. ā $5_9$), a proper name which presumably retained its epic scansion, ἀγροΐωτις (S. γ̄ 6 App.), for which no explanation is at hand, though it may be noted that -οϊω- is also the Homeric scansion, and, twice attested in Alcaeus, ἄνοια (Alc. F $6_5$ and probably E $1_1$), about which, while the etymology of νόος is unknown, it is impossible to do more than guess (see p. lxxii).

ἐρχομένοιο is, of course, a special case, since it is frankly not Lesbian, and is borrowed precisely for the convenience of its form (Alc. inc. lib. $45_1$).

(iii) The evidence relating to the treatment of -αι- followed by a vowel is considerably more equivocal than that relating to the treatment of -ει- and -οι-. The general tendency of the dialect appears to be to reduce -αι- under the same conditions and with the same restrictions as -οι-. Thus (a) corresponding to the endings -αιος, -αία, we find in Lesbian -ᾶος, -ᾶα in the following instances: Φωκάας (S. ε̄ $2_3$ App.), ὑμήναον (S. η̄ $8_{2,4}$ App.), ἀρχάω[ (Alc. D $9_5$). Further, Ἀθανάα is the manuscript

tradition at Alc. inc. lib. $1_1$, but the manuscript tradition in question (that of Strabo) is without authority on such a point, and the relevant syllable is *anceps*. We cannot tell whether Ἄλκαιος or Ἄλκαος stood at Alc. inc. lib. 108(*a*). We are ignorant whether βεβάως at Alc. inc. lib. $20_1$ is connected with βέβαιος or not. A point of some importance is that in Aeolic inscriptions the Mytilenaeans regularly appear as Μυτιλήναοι.[1]

On the other hand, there appears to be an exception to the rule that -αιος is reduced in Sappho's πάλ[αιον (ā $6_{12}$, the supplement seems unavoidable),[2] though this may be explicable by the fact that πάλαι-ος is evidently rather a different formation from, say, ἀρχα-ιος, and there is another apparent exception in δικαίω (S. inc. lib. $22_6$), where, however, the sense given is so unsatisfactory that the word may be reasonably thought either mistaken or corrupt.

(β) Again, -αιο- (from -αϲ̣ο-) is reduced in μάομαι (S. ā 8 App., a fragment not assigned with absolute certainty) but, for special reasons to be discussed in § 13, where it will be shown that these two forms are not exceptions in the ordinary sense to the rule of the reduction of -αι- followed by a vowel, not in ἐμαιόμαν (S. β̄ $4_1$ App.) and μαιόμενος (Alc. inc. lib. $44_1$).

(γ) -αιι- (from -αιϝι-) is reduced in Ἄϊδα (S. γ̄ $3_3$ App. and perhaps Alc. D $2(a)_5$; Ἄϊδαο at Alc. B $20_{15}$ must not be used as evidence, since it is plainly not a Lesbian form), if that descends from *αιϝιδα or *ϲαιϝιδα.

(δ) -αι- is not reduced in the optative of which it is the characteristic syllable. The only example is ἄϲαιο (S. ā $1_7$). It may be supposed that in such middle and passive forms the system would in any case have prohibited reduction.

(ε) It may be presumed that -αι- would not have been

[1] It is worth while to add that in the pseudo-Sapphic β̄ 2 the spelling Ἴδαος appears at $i_3$, the relevant syllable in a metrically ambiguous position. It would not have been surprising if the epic name had retained, even in Lesbian, its epic form. The would-be Lesbian -αος has, therefore, some little value as evidence of what the author of this poem observed to be the common dialectal form.

[2] At Alc. F $6_{11}$ πάλαον was first written instead of κάλον γάρ and πάλαος is said by Eustathius (28, 36) to be the form used by οἱ Αἰολεῖς, but it neither scans properly nor provides any suitable sense in this place. It is, of course, not inconceivable that, in spite of appearances, Sappho did not write κὰτ τὸ πάλ[αιον at ā $6_{12}$.

reduced in dissyllabic words not belonging to a polysyllabic system. It is uncertain if . .]αιειδ[ (Alc. F $4_{35}$) belongs to this category.

But, if this was the rule, it is not improbable that the word for 'always' was a regular exception to it, although we are not certain what form was used by Sappho at inc. lib. 3 (ἀιπάρθενος ?, ἄι πάρθενος ?).

(ζ) There is further to be considered a set of instances peculiar to Alcaeus in which αι- is not reduced. These are, on the one hand, Ἀιακίδαις (Alc. B $14_5$), Ἀιολίδαις (Alc. B $10_5$), apparently Ἀιολ[ (Alc. A $7_6$), and perhaps τὰν Ἀιο[ (Alc. F $5_{22}$), on the other, Μαῖα (Alc. ᾱ $2(b)_3$), Ἄιαν (Alc. inc. lib. 65), and the common noun γαῖα (γαίας, Alc. inc. lib. 32, B $17_3$). It would be possible to explain the non-reduction in Ἀιακίδαις and Ἀιολίδαις (and in Ἀιολ[, if it was part of a four-syllable word) on the same lines as the non-reduction of καιομέναν (S. β̄ $4_2$), which no more than ἐμαιόμαν and μαιόμενος is an exception in the ordinary sense (see p. lxx). Likewise it would be possible to explain the non-reduction of αι-, at any rate in Μαῖα and γαῖα, on the ground of their being members of dissyllabic systems. But it is far more probable that the true reason is in all the cases simply that these are borrowings, and are not affected by the rules which affect forms proper to the dialect, or, in other words, that *γάα, for example, does not occur because it would have ceased to be Ionic (or Epic) without having become Lesbian.

(η) We are left with κλαΐην (S. inc. auct. 11), expressly quoted as Aeolic but at present incomprehensible, whether it be assigned to Sappho or Alcaeus, with a possible καίεται (if ]καις ται be not the correct reading, Alc. A $1_3$), which is exceptional and at the same time incompatible, as it would appear, with κλαΐην, and with αἴετον (or ᾴετον metrically indistinguishable from it, at any rate not ᾴετον, S. inc. auct. $7_2$), all of which would be cases in which the rule governing the treatment of -αι- before a vowel was really traversed, but about which nothing profitable can be said in the present state of our evidence.

(iv) The evidence relating to the treatment of -νι- followed by a vowel is so scanty that it would be a waste of time to

examine it. But since Aeolic is credited with the forms φυίω and ἀλυίω (Et. Mag. 254, 16), it is worth while to say that there is no sign of -υιω for -ῦω in what remains of the Lesbian poets. In Sappho we find κωλῦει (inc. lib. $22_1$) and apparently θῦοιcι[ (ā $8_3$), in Alcaeus μεθῦων (C $1_{12}$) and ῥῦεcθε (with a variant λῦεcθε, B $5_7$). It is true that in a fragment of Alcaeus φύει is quoted, and, since the υ is long, φυίει is at first sight a plausible correction, but it is very much a question whether the sense does not in that place require the future φύcει (Alc. A $10_6$).

V. To conclude this section we must notice two cases in which a comparison of the practices of Sappho and Alcaeus makes it seem that Alcaeus admits an enunciation alien to the dialect of words themselves proper to it.

(i) A few words will suffice for the single example of the common epic conception of a final open syllable before a vowel beginning the next word. This usage is foreign not merely to Lesbian but one may say to all Greek verse except epic or as an imitation of epic. There can be no doubt that Alcaeus's καὶ ἀλάθεα is such an imitation (inc. lib. 43). There is no instance of such a scansion in Sappho.

(ii) It has been shown elsewhere (Σμ., pp. lxiii–lxvi) that there is not in either poet a plausible example of a synizesis of two syllables of which the first is -ι-. We must now examine more minutely the synizesis of two syllables of which the first is -ε-. It will become clear from the evidence that can be adduced that this pronunciation of -ε- followed by another vowel or diphthong is pretty certainly a peculiarity of Alcaeus, and that, since both he and Sappho in the vast majority of instances scan (that is, pronounced) the -ε- and the following vowel or diphthong separately, the pronouncing of the two syllables as one is a thing unknown to normal Lesbian speech. It is, on the other hand, notoriously common in all the Ionic verse which remains to us.

There are the following relevant examples in Sappho where synizesis might have occurred, and is proved by the metre not to have done so:

θέοc and oblique cases: ā $15_{10}$, ā $2_1$ App., δ̄ $9(a)_3$, δ̄ $5_3$, ε̄ $5_4$, ε̄ $5_{21}$. δ̄ $6_{11}$ is indeterminate. If there were no reason against

it, θεοῖc' might appear likely at inc. lib. $26_4$, but the metre of that fragment is completely uncertain;

-εο: ἐφαίνεο (β̄ $5_2$ App.), ἤλεο (δ̄ $11_3$), ἔρχεο (ε̄ $3_7$), μεγαλύννεο (inc. auct. $4_1$). Perhaps ἦρε' ὅττι (ᾱ $1_{15}$ App.) should be included. It may be noted in this connexion that κείσεαι, which the tradition offers in the quotation γ̄ $3_1$ App. (with the scansion κειcεāι οὐ equivalent to two syllables!), is pretty certainly a false form;

ἔον (δ̄ $5_7$), ἔων (inc. lib. $5_1$), ἔοιca (?, inc. lib. $5_4$), παρεοίcαc (ᾱ $5_{16}$);

θέω (ᾱ $14_3$, β̄ 7 App.);

καcπελέω (β̄ $2_2$ App.);

nominative plural and oblique cases of -εc- stems: βράκε' (γ̄ $6_3$ App.), εὐάνθεα (?, δ̄ $21(b)_3$). μέλε' (β $2_2$ App.), and ]οιcαναλγεα[ (ᾱ $11_7$) are, strictly speaking, like ἀνθέων (ε̄ $3_{17}$), ὀρέων (inc. auct. 10), ἄνθε' (inc. lib. 7), ambiguous. Κυπρογένεōc (S. inc. auct. $18_2$) is not to be ascribed to Sappho, nor even to the Lesbian dialect, in which no other example of Κυπρογένης occurs;

forms from -υ- stems: ὤκεεc (ᾱ $1_{10}$ App.), βροδοπάχεεc (γ̄ 1 App.), βρόχε' (ᾱ $2_7$ App.), ταχέωc (ᾱ $1_{21, 23}$ App.);

τέουτοc, τεαύτα: ᾱ $12_4$, δ̄ $4_9$, η̄ 10 App., inc. auct. 15;

κακχέεται (ᾱ $2_{13}$ App.), πλέοι[ (ᾱ $9_{12}$);

ἐέρca (δ̄ $13(a)_9$, ε̄ $5_{12}$), ἐάcω (δ̄ $11_2$);

νεο[ (ᾱ $13(a)_3$) is indeterminable. The apparent metre of inc. lib. $5_2$ is reconcilable with νεώτερον, but too much uncertainty hangs over the whole of that fragment to make the mere possibility of the synizesis of much value as evidence in this question.

In Alcaeus there are two certain examples of the synizesis of ε, namely, ἀργαλέαι (B $5_{11}$) and βέλεοc (inc. lib. $34_5$). ἀργάλεον at inc. lib. $41_1$ is a possible third. On the other side there are the following relevant instances:

θέοc and oblique cases: ᾱ $3_2$, γ̄ $1_1$, inc. lib. $3_1$, inc. lib. $25(a)_1$, inc. auct. 10, with which may be ranged αἰμιθέων (B $14_{13}$). θέοιcι at B $9_7$ is ambiguous;

ἔων (A $7_4$, B $6(e)_1$, B $10_7$), ἔοντεc (D $14_{13}$), ἐοίcαιc (F $6_{16}$), ]ωρέοντ[ (?, F $4_{39}$), ]νδρέω[ (?, B $13_1$);

δέω (inc. lib. 53), κέονται (?, inc. lib. $61_2$);

ἀργαλέαν (inc. lib. $20_2$), λαθικάδεον (?, inc. lib. $22_3$);

nominative plural and oblique cases of -ες- stems: τέκεος (B $16_8$), στήθεος (B $22_2$, inc. lib. $39_4$), ]κεος (D $18_9$), ξίφεος (inc. lib. $27_2$), ἀείκεα (A $5_{10}$), εὐμάρεα (D $11_7$), μελιάδεα (E $1_{25}$), ἀλάθεα (inc. lib. 43), ἀλγέων (inc. lib. 55), ἀόλλεες (inc. lib. $24_3$), μελιάδεος (inc. lib. $45_2$, $47_1$), ἀφειδέως (inc. lib. $14_6$), ἐμμελέως (inc. auct. $2_1$), with which may be ranged ἀμμέων (inc. lib. 30);

forms from -υ- and -ηυ- stems: γλυκέως (A $5_{13}$), ἄδεα (inc. lib. $23(a)_3$), παχέων (inc. lib. $27_7$), Πήλεος (B $14_{11}$), Ἀχίλλεα (inc. lib. 65);

τέουτος, τεαύτα: B $15_5$, B $14_5$, D $14_{11}$, with which may be ranged τέα (ā 4);

parts of χέω: B $8_{14}$, B $22_1$, inc. lib. $22_4$;

ἐοίκοτες (B $8_{10}$);

νέω (inc. lib. $34_8$);

céoc (inc. lib. 51);

ἐάνασσε (inc. lib. 33);

Κλεανακτίδαν, Ἀρχεανακτίδαν (E $1_{23, 24}$);

ὠκεάνω (inc. lib. $21_1$);

Ἐρραφέωτ' (inc. lib. 59).

Since the percentage of cases where synizesis is admitted by Alcaeus is so small in number, it is no doubt possible that it is a mere chance that there is no certain instance of synizesis in Sappho, but the more probable interpretation of the evidence is plainly that this method of enunciating ε followed by a vowel or diphthong was foreign to ordinary Lesbian speech.

§ 11. The facts displayed in the last section, which testify to the frequent admission by Alcaeus of elements in which variation of metrical value is not accompanied by any difference of meaning or function, that is, the sets of relations symbolized by the correspondence $\frac{A}{A^1}$ : A, in order to acquire their full value as evidence of the real difference which exists between the linguistic usages of Alcaeus and Sappho, require a demonstration that the relation symbolized by the correspondence A : $\frac{A}{A^1}$ never occurs. This demonstration can be given with no great difficulty. There are but few cases in

which there is even the appearance of Sappho's employing both A and A[1] where Alcaeus employs only A; in most it can be made probable, in some certain, that that appearance is illusory.

(i) The place of the relative, as of the demonstrative from which it is not always readily distinguishable, is taken in Lesbian by the definite article. Examples in Sappho are ᾱ $3_{11}$, ᾱ $3_{13}$, ᾱ $2_5$ App., and probably ᾱ $5_{17}$, ᾱ $6_3$, ε̄ $2_3$ App.; inc. lib. 17 is so dubiously ascribed to her that the example τᾶc at l. 3 is best left aside. In Alcaeus we find instances at D $9_5$, D $12_{11}$, ᾱ $2(b)_2$, inc. lib. 17, inc. lib. 19, inc. lib. $34_3$, inc. lib. $35_4$, and perhaps inc. lib. $3_2$ and inc. lib. $34_8$. It would not, therefore, appear very probable, merely for formal reasons, that ἄν was correct at S. η̄ $9_2$ App., and from the preceding line cοὶ μὲν δὴ γάμος, ὠc ἄραο (where neither form of the relative would scan) we can gather that what is being said is not 'you have the marriage you prayed for and the maid you prayed for', but 'a marriage has been completed for you (you have got married), as you desired, and you have got a maid, as you desired, whose face is lovely', and the rest. That is no doubt in both places ὠc ἄραο.

(ii) Neither Sappho nor Alcaeus has any example of the form ἐθέλω. θέλω is guaranteed by the metre in Sappho at β̄ 1 App., δ̄ $3_6$, ε̄ $3_1$, inc. lib. $22_1$, and in Alcaeus at inc. lib. 17 (twice). There is therefore some plausibility in the conjecture οὐκί at S. ᾱ $1_{24}$ App., κωὐκὶ θέλοιca.[1] If this conjecture hits the mark Sappho employs the variants οὐ and οὐκί without distinction of function or meaning, and there would be no particular difficulty in believing that the two forms existed side by side in Lesbian and were used at choice by speakers of that dialect. On the other hand οὐ occurs a fairly great number of times in Sappho and Alcaeus, in Sappho at γ̄ $3_2$ App., δ̄ $3A_2$, δ̄ $5_7$, η̄ 10 App., inc. lib. $5_3$, inc. lib. $35_1$ (all οὐ γάρ), ᾱ $5_{21}$, δ̄ $1_{18}$ (οὐ δύνατον), ᾱ $14_7$ (οὐ πρ[ ), ᾱ $13_2$ App. (οὐ διάμειπτον), β̄8 App. (οὐ δοκιμ-), δ̄ $1_{15}$ (οὐ φέροισι), δ̄ $8_4$ (οὐ μάν), δ̄ $9_8$ (οὐ κατιc.ε.[ ), ε̄ $4_9$ (οὐ μὰ γάρ), ε̄ $5_{18-19}$ (οὐ νων-), in Alcaeus at D $9_1$ (οὐ πάντ'), D $11_5$ (οὐ παθόντεc), E $1_5$ (οὐ μάλα), F $4_{22}$, inc. auct. 3 (οὐ γάρ),

[1] It may be added that we find cέ' θέλω in a papyrus at S. ᾱ $14_9$. These instances determine the division of words at S. ᾱ $3_3$, ᾱ $3_9$, δ̄ $16_4$, Alc. B $9_7$, E $1_4$, and indicate a different word at S. ε̄ $4_5$ and Alc. D $8_6$.

inc. lib. $11_1$ (οὐ χρῆ), inc. lib. 17 (οὐ θέλοις), inc. lib. 53 (οὐ δέω), inc. lib. $35_2$ (οὐ διω-?), without there being any other trace of οὐκί in either, so that it may be preferable to stick to the παράδοσις and read at S. ᾱ $1_{24}$ App. κωὔ κε θέλοισα, however strange it may appear.[1]

(iii) The account usually given of the relation to one another of the four forms ἑταιρος, ἑταρος, ἑταιρᾱ, ἑταρᾱ, is by no means satisfying, and no light is shed on the problem by the Lesbian evidence. Some form of the word for 'companion' appears to have occurred at three places in the extant remains of Sappho, but what form that was, or if there were more than one, cannot now be determined. At inc. lib. 11 the tradition no doubt implies ἑτάρας, though ἑταίρας would also be reconcilable with a possible metre, at ᾱ 6 App. and inc. lib. 45 it favours ἑταίρ-οις, -αις. But the tradition is of very little authority in a case of this kind, that is, in a quotation and in a matter of spelling, and as the metre is in all three fragments irrecoverable, we cannot use this evidence either for or against the hypothesis of Sappho's non-admission of doublets. The word does not occur at all in Alcaeus.

(iv) The form ἀελίω is found at S. δ̄ $1_{26}$, S. ε̄ $5_7$, Alc. B $10_3$, Alc. E $1_{22}$. ἀλίω[2] is attributed to Sappho at γ̄ $5_1$ App., but by an author whose quotations are demonstrably very inaccurate, and it contradicts what we know of the extremely uniform handling of *F* between vowels. By reading e. g. δοκίμωμ' ἀελίω φάος we at once regain the expected form and restore the order of words found in the phrase for 'sunlight' in the other places where it occurs.

(v) The present optative ἰοίην (S. inc. lib. 66) and the aorist ἀγαγοίην (S. inc. lib. 53) are quoted for the ending -οίην. Exactly parallel to the second is λαχοίην at S. ᾱ $4_2$ App. There is no more evidence, so that we do not know what was the Lesbian form of the present optative active in the case of the ordinary thematic conjugation, though clearly the chances are slightly in favour of -οίην against -οιμι. However that may be, we must assume that the second aorist optative

[1] κωϋ κεθέλουσα, κ'ὤυκ' ἐθέλοις., κῶ εἰ καὶ θέλεις, codd. The accent κώυκεθελ- implies κωΰ κε.

[2] On the whole question see Σμ., pp. xxxv–xxxvii.

active ended in *-οίην*. There is no particular reason for assuming that the quotation *-cα φύγοιμι παῖδεc ἤβα* (S. inc. auct. 16) is either Sapphic or even Lesbian. Again, therefore, there are no grounds for supposing that the metrical variant *-οίην* : *-οιμι* without distinction of meaning or function is attributable to Sappho.

(vi) Sappho is sometimes credited with *ἔcχον* at inc. lib. $26_6$ (*ἔχον*, ЄCXON, codd.). But the aorist of *ἔχω* wears the form *ἔcκεθον* at Alc. E $1_{12}$ (*κατέcκ[εθε*), at Alc. F $6_3$ (*παρέcκεθ'*), and probably at S. *ᾱ* $5_6$ (*περcκέ̣θο̣ι̣cα*), to say nothing of *ἀπέcκομεν* at S. *ε̄* $3_{26}$, the *-κ-* of which, of course, implies *-cκεθο-* as against *-cχο-*, and we must therefore prefer *ἦχον* at inc. lib. $26_6$, parallel to *κἄλειβον* in the next line.

(vii) It is freely assumed that *αὐα* (S. inc. lib. 59), which is quoted by Apollonius Dyscolus as an example of *μεταπλαcμός*, is an accusative of *αὔωc*, in which case it would vary with *Αὔων* used at *δ̄* $1_{19}$. But the truth is that we have no idea what *αὐα* is. There is not the slightest probability of its being related to *αὔωc* in any way.[1]

[1] As the treatment of the passage of Apollonius Dyscolus in which *αὐα* occurs was inadequate in Σμ., p. 62, the deficiency may be made good here. Apollonius writes (*π. ἐπιρρ.* 596, Schneider, i. 183): *ὃν τρόπον καὶ ἐπ' ὀνομάτων μεταπλαcμοὶ γίνονται, καθάπερ τὸ ἐρυcάρματες, τὸ λῖτα, τὸ παρὰ Cαπφοῖ αὐα, τὸ πυργοκέρατα παρὰ Βακχυλίδῃ, δύναται καὶ ἐπὶ τοῦ προκειμένου κτλ.* If we ask what likelihood there is that he is referring in his third example to an accusative of *αὔωc*, the answer can only be, none at all. The first, second, and fourth examples are all of the same kind, adjectives forming certain cases as if from third declension nominatives instead of the second declension nominatives which analogy would require. *αὔωc* is quite out of place in such company.

The reason for the assumption that *αὐα* may be an accusative of *αὔωc* seems to be discoverable in two passages (or rather two pairs of passages) very poorly adapted to support any such opinion. Under *αὔριον* the lexicon of Orion (14, 24 Sturz) has *αὔριον πλεοναcμῷ τοῦ ῡ̄. ἔcτι γὰρ παρὰ τὴν αὔω Αἰολικῶc εἰρημένην φωνήν. οὕτω γὰρ λέγουcι τὴν ἠὼ αὔω.* (The Et. Sorbon. has much the same entry, the Et. Mag. the same in an abbreviated form.) Again, the Et. Gud. has under *αὔω* (p. 238, 18 de Stefani): *αὔω· τὸ καθεύδω. εἴρηται δὲ παρὰ τὴν αὔαν Αἰολικῶc· τὴν γὰρ ἠὼ Αἰολεῖc αὔαν φαcί.* (The Et. Mag. 174, 37 has practically the same thing.) Plainly these passages do not testify to an accusative *αὐα* in any way. That form does not occur in them, and they do not set out to make any statement about the accusative of *αὔωc*. They simply say *αὔριον* and *αὔω* are derived from the Aeolic form of the word which means 'dawn', *αὔωc*. The accusative of that word is *αὔων* (S. *δ̄* $1_{19}$), and *αὔων* must be read in all the lexical passages, if we assume that they were ever correct.

All this is completely irrelevant to the form quoted by Apollonius, which is now quite irretrievable.

§ 12. Having now catalogued the instances which testify to the relation between the usages of Alcaeus and Sappho symbolized by the formula A, $A^1$ : A and disposed of the instances which might be taken to exemplify the relation between them symbolized by the formula A : A, $A^1$, we must examine the series of cases (*a*) in which Alcaeus has two forms, neither of which is used by Sappho (A, $A^1$ : —); (*b*) in which Alcaeus has one form, Sappho another ($A^1$ : A); (*c*) in which Alcaeus has a form which may be suspected of being non-Lesbian, without our having any direct means of testing the suspicion ($A^1$ : —). In principle, as has been said, these may equally well be fragments of the state of affairs symbolized by A, $A^1$ : A, $A^1$ as of that symbolized by A, $A^1$ : A, but in the specific instances there is as a rule very little doubt.

(*a*) We have already, in *cύμ-πωθι* contrasted with *πῶ* and in *ἔδωκαν* contrasted with *ἔδοcαν*, come across cases of the employment by Alcaeus of two forms, both of which are likely to be real vernacular doublets. It is, therefore, in the abstract possible that when he uses *τῶνδεων* (inc. lib. 104) concurrently with *τῶνδε* (B $10_{12}$) he is using a vernacular form and not inventing a genitive analogous to the Homeric dative *τοιcδεc(c)ι*. But this possibility hardly exists for *πόληος* (B $13_{18}$) concurrently used with *πόλιος* (E $1_{10}$, inc. lib. $24_2$), or for *πειράτων* (inc. lib. $21_1$) concurrently used with *περάτων* (inc. lib. $27_1$), and it is much the most probable view that all three, *τῶνδεων*, *πόληος*, and *πειράτων*, should be reckoned to the non-Lesbian elements, not necessarily all of the same nature or from the same source, which Alcaeus admits.

Further, if it is rightly assumed that *χαλάccομεν* (D $12_{10}$), *ἀβάcομεν* (B $10_{11}$) are aorist subjunctives, it would appear to follow that *φαρξώμεθα* (A $6_7$) must also be considered non-Lesbian, since there is no reason to suppose that the middle differed from the active in lengthening the thematic vowel in this tense.

(*b*) There is more room for hesitation in some of the cases where Alcaeus has one form and Sappho another. The difference of the accompanying circumstances would be sufficient to explain the difference between *πόλλακι* (S. $\bar{\epsilon}$ $5_2$, *πόλ]λακι τυίδε*) and *πόλλακιc* (Alc. D $18_{13}$, *πόλλακιc ἐcφαλη-*).

In the case of πολιάταν (Alc. B $4(b)_7$, B $11(a)_6$) as against πολίταν (S. ā $3_{14}$) it is extremely probable that Alcaeus is employing an Ionic form with accommodated vocalization, though πολιάτας is actually found in Cretan and might in theory be a form at one time found in common Greek. Alcaeus's θάσσει (E $2_5$) contrasted with Sappho's θαας[ς (δ̄ $13(a)_7$) is not likely to be true to dialect since the evidence is against contraction of *-aFā-* within the period with which we are concerned.

(*c*) Finally, mention must be made of ἠδέ (Alc. B $5_2$), αὐτάρ (inc. lib. $14_7$), ἰότατι (ā $3$), ῥήα (B $5_7$), κατύπερθεν (inc. lib. $34_3$), ὠλομέναν (F $4_{31}$), γέννατο (B $14_{13}$, ā $2(b)_3$, inc. lib. $3_2$), πατάγεσκε (D $14_{10}$), to which one or two further forms of a similar sort might be added, some certainly, and all or nearly all probably, borrowed from sources external to the dialect. There is nothing which could be considered of a like nature in Sappho.

The explanation of ὀμ- for ὐμ- in ὀμάγυρις (F $11_6$) and ὀμίλλει (F $4_{29}$) and καρτε.[ for κορτε.[ (F $6_{19}$) may also lie in this region, but at present it is useless to say more about them.

§ 13. We have hitherto been dealing with the relation between two (or more) elements which exist side by side and actually appear in verse. In what now follows, though we shall still in a sense be examining the relation between two (or more) forms, one of these forms is (so far as the Lesbian dialect is concerned) purely hypothetical. It does not and will not appear in verse because every metrical scheme used by the two poets is unable or is deemed unable to accommodate it. Constructed in accordance with etymological or analogical requirements it is represented in actual fact by another form which bears a definite and close relation to it but is altered as to its metrical constitution in such a way as to enable it to enter into verse composition.

First, then, we must ask ourselves what is the metrical constitution of the forms which are in fact unable or are deemed unable to be accommodated to Lesbian metres. It arises out of the peculiar nature of Lesbian versification with its rigidly ordered succession of longs and shorts and its non-admission of resolution that the chief technical problem which presents itself is, generally stated, to dispose of words

containing an inseparable group of more than two short syllables. Inseparable groups of long syllables of more than a certain extent would, to be sure, also offer insuperable difficulties, but we do not need to consider these, for three consecutive longs can be readily placed in most metres employed by the two poets, and in at least two kinds of metre found in Alcaeus up to four consecutive longs can be accommodated. We do not know all the possible variations of the first four syllables of the line (a Glyconic or equivalent to a Glyconic) used by Sappho at ē $4_6$, ē $4_9$, ē $5_{28}$, but here, too, it is possible that four consecutive longs could be disposed of. To return to inseparable groups of more than two shorts, we may take it as obvious, without entering upon the vexed question of Greek syllabification, that no difficulty is presented by groups of the type *δύνατον*, *ἔρατον*, *περθέμενον*, *ἰμέροεν*, and the like, nor have we any cause to believe that groups of the type *βρόχεα*, *στύματι*, *θέλετε*, *ἄγιτε*, *φειδόμεθα*, *εὐμάρεα*, *χρυσοστέφανε* were ever felt to require exceptional treatment. The following table shows the various ways in which such groups were dealt with:

*βρόχε' ὡς* (S. ā $2_7$ App.) *θέλετ' ὔμμες* (S. β̄ 1 App.) *ἄκαλα κλόνει* (S. β̄ $1_6$)
*βράκε' ἔλκην* (S. γ̄ $6_3$ App.) *μέλε' † †* (S. β̄ $2_2$ App.) *ἄγιτ' ὦ* (S. β̄ $1_8$)
*χρυσοστέφαν' Ἀφρόδιτα* (S. ā $4_1$ App.) *λίμενα δρό[μωμεν* (Alc. A $6_8$) *κἄπαλ' ἄνθρυσκα* (S. ē $5_{13}$)
*ἐκ δ' ἔλετο φρένας* (Alc. inc. lib. 12)
*]όμεθ' ἐ[* (Alc. A $6_4$)
*φειδόμεθ' ὡς* (Alc. C $1_{13}$) *στύματι πρόκοψιν* (S. δ̄ $1_{10}$)
*εὐμάρεα προλέξαις* (Alc. D $11_7$)

From which it is important to draw the conclusion that the form *ἔννεκα* (S. δ̄ $8(a)_5$, Alc. B $15_1$, perhaps Alc. A $5_{15}$) is not to be explained by the assumption of metrical necessity real or postulated. But (i) inseparable groups consisting of more than three shorts, and (ii) inseparable groups of the form ⏑⏑⏑– beginning with a consonant or preceded by at least one long syllable are totally incapable of being fitted, as they stand, into any line used by the Lesbian poets (except that if Sappho ever used ––––⏑⏑– she may equally well have admitted ⏑⏑⏑⏑–⏑⏑–), and (iii) inseparable groups of the form ⏑⏑⏑– beginning with a vowel, though they are indeed capable of having their first short lengthened by, for instance,

crasis or prodelision, would occasion extreme inconvenience if it were necessary, in every instance, to have recourse to such methods. We must, therefore, examine all the instances in which forms actually occurring seem to be the representatives of forms in which intractable groups of shorts would normally be found, and then consider the problem of the true relation between the hypothetical and the actual form in each case.

(i) In the first class there seems to be no more than one instance. At inc. lib. $47_2$ Alcaeus has the participle *ἀρυτήμενοι*. As we find elsewhere in Greek, apart from *ἀρύω* and *ἀρύccομαι*, only *ἀρύτομαι*, it appears that *ἀρυτήμενοι* represents an *ἀρυτόμενοι* which no Lesbian metre will admit.

It would seem that *ἔγεντο* (S. $\bar{\alpha}$ $14_1$ App., $\bar{\delta}$ $3A_1$, $\bar{\delta}$ $9(a)_2$) is irrelevant to this discussion. It has been argued (by Wackernagel, *Glotta* 7 suppl., 173–5) that this form has no direct connexion with *ἐγένετο*, but however that may be, even if it be supposed to have been altered from *ἐγένετο* for rhythmical reasons, it has obviously not been altered for reasons solely relative to the metrical difficulty of accommodating *ἐγένετο* to verse, since it appears also in a prose inscription of the sixth century B. C. found at Mycenae. It is strange that there is no example of *ἔγεντο* in Homer, who has *γένετο*, *γένετ'*, a large number of times, and since there is hardly any other author who could be conceived of as affecting the language sufficiently to colour the ordinary prose of inscriptions, the fact is a confirmation of the independent existence of *ἔγεντο* in some dialects.

(ii) (*a*) On the analogy of *cτήθεος* (Alc. B $22_2$, inc. lib. $39_4$), *ξίφεος* (Alc. inc. lib. $27_2$), *τέκεος* (Alc. B $16_8$) we should expect from *τέμενος* the genitive *τεμένεος*. If this form is to be employed in verse, it could be done by scanning *-εος* as one syllable, a possibility of which Alcaeus has taken advantage at inc. lib. $34_5$, where *βέλεος* is scanned as two syllables in a poem which would readily have admitted the normal scansion in three syllables. But that procedure is no less contrary to the dialect (see pp. lx seqq.) than the one he is asserted to have chosen, namely, the employment of a genitive *τεμένηος* transparently modelled on *πόληος*, itself a form alien to the dialect (see p. lxvi). It is hardly worth while to speak

of τετραβαρήων (Alc. inc. lib. 76), since the meaning and formation of the word are entirely unknown, but we may just glance at the possibility that here, too, a form with -η- represents a form in which -ε- was one of the three consecutive shorts.

(*b*) It has been remarked on pp. lii seqq. that the aorist subjunctive of χάλαν would be expected to have the form χαλάω, and in p. xxvii, n. 2, that the subjunctives of sigmatic aorists appear to have the thematic vowel short in all persons but the second singular, at least in the active voice. The first person plural χαλάομεν, which would result, not being admissible in Lesbian verse, there represents it at Alc. D $12_{10}$ the form χαλάομεν. An alternative way in which the difficulty could have been overcome suggests itself. If the -ω- of φαρξώμεθα (Alc. A $6_7$) is an example of a non-compulsory metrical licence, that is, if the true Lesbian form were here, too, φαρξόμεθα, it may well be that χαλάωμεν instead of χαλάομεν (of which the double ο is no doubt borrowed from other parts of the paradigm) might have represented χαλάομεν, but this remains for the time being a mere speculation.

(*c*) There is no doubt that the only form of the word for 'neck' known to the dialect had a short first syllable (δέραι (S. ε̄ $3_{16}$), δέραισι (Alc. inc. lib. $39_1$)). But ποικιλόδερος, being incapable of accommodation to any Lesbian metre, is represented at Alc. inc. lib. $21_2$ by a form with a long penultimate, which we are still in doubt how to represent orthographically.

(*d*) πολυ- occurs in Sappo at ᾱ $5_6$, δ̄ $8_7$, ε̄ $5_{11}$, ε̄ $5_{19}$ (?), η̄ $8_6$ App., inc. lib. 18 A, and in Alcaeus at A $6_2$, B $5_4$, B $10_7$, E $1_7$, but if the name Πολυάναξ, or a derivative, is to be used at all in verse it can be only by dint of lengthening one of the three consecutive shorts. Accordingly, Sappho at inc. lib. 40 has Πολυανάκτιδα with a long first syllable, which we shall scarcely do wrong in spelling Πω- after the model of ὠλομέν[αν (Alc. F $4_{31}$).

(*e*) Since it appears that there is a regular tendency, *exceptis excipiendis*, to reduce -αι- followed by a vowel to -ᾰ-, and since μᾶομαι seems actually to be found in Sappho at ᾱ 8 App., we should expect a participle μαόμενος, an intractable form which is represented by μαιόμενος at Alc. inc. lib. $44_1$.

An identical problem and identically the same solution would have to be recognized in καιομέναν, representing a hypothetically normal καομέναν at S. $\bar{\beta}$ $4_2$ App. Similarly ἐμαόμαν, which properly belongs to the next section but may be anticipated here, is represented by ἐμαιόμαν at S. $\bar{\beta}$ $4_1$ App.

(iii) We now arrive at the treatment of inseparable groups of the form ∪∪∪– beginning with a vowel, which differ from those spoken of in (i) and (ii) in not being *absolutely* incapable of accommodation to Lesbian verse without recourse to some abnormal procedure. In practice, however, as has been said, it is impossible to detect that the relation between hypothetical and actual forms in these cases is in any degree different from the relation between hypothetical and actual forms in the instances collected above. The hypothetical forms seem to be considered quite as incapable here as there of being fitted by ordinary means to the verse and actual forms of precisely the same kind as before appear as their representatives.

(*a*) The explanation of the long first α of ἀθάνατος is not demanded from an inquiry into the character of the Lesbian dialect. There is no example of ἄθανατος in any dialect, and Sappho and Alcaeus do not differ from the rest of Greek in scanning ἀθάνατος, whatever the source and explanation of that form (S. $\bar{\alpha}$ $1_1$ App., $\bar{\alpha}$ $1_{14}$ App.; Alc. $\bar{\gamma}$ 1, inc. auct. 10).

(*b*) So, too, though the participle of ὠλόμαν would present the problem of three consecutive shorts, no peculiarly Lesbian problem is presented by that participle when used in the sense of 'ruinous, woeful, accursed' with a long first syllable. The Attic tragedians have examples of it as well as Alcaeus (ὠλομέν[αν, F $4_{31}$).

(*c*) As has been pointed out in another connexion (Σμ., p. liv), we do not know what was the regular form in Lesbian of the preposition ἐν when preceding a short syllable beginning with a vowel. Since ενεκα is a metrical form of a type which is never handled as if it required a special means of accommodation to Lesbian verse (see p. lxviii), the fact that Lesbian shows ἔννεκα in the two (or three) places where the word is used (S. $\bar{\delta}$ $8(a)_5$, Alc. B $15_1$, perhaps Alc. A $5_{15}$), is in favour of the presumption that before ∪∪ beginning with a vowel the normal form was ἐνν. In that case there is nothing that requires

explanation in Sappho's *ἐνν* 'Αχερ[ο- (δ̄ $7_{10}$; *ἐνναλίαν* at Alc. B $16_7$ is not quite certain enough to use), which might otherwise be taken as representative of a metrically intractable *ἐν* 'Αχερ[ο-.

(*d*) The case is different for *συν-*. Since we find in Sappho *σύνἵημ[* (ā $1_{11}$), *σύνετον* (ā $5_5$), *σὺν ἔκλαι* (ā $9_4$), *σύνοιδα* (ā $14_{12}$), *σὺνἄέρραις'* (δ̄ $21(b)_2$) and in Alcaeus *σύνεις* (C $1_{10}$) and *σὺνἄγάγρεται* (F $6_{10}$), it seems natural to regard *ἀσυννέτημμι* (Alc. inc. lib. $2_1$) and *ἀσύννετ[* (Alc. D $9_2$) as representing *ἀσὺνέτημμι* and *ἀσὔνετ[* with their three irreducible shorts.

(*e*) It is possible that the explanation of *-ανοια[-* (Alc. E $1_1$) and *ἀνοί[ας* (F $6_5$) lies in this region. Certain feminine abstract nouns which normally in Attic end in *-ειᾰ*, *-οιᾰ*, in Ionic (and according to the statements of grammarians in older Attic) ended in *-εία*, *-οία* (*-είᾱ*, *-οίᾱ*). There are no certain examples of either formation in the extant remains of Sappho or Alcaeus. But if we suppose that Lesbian maintained *-ίγᾱ* intact and recognize *ἀιδρεία* (from *ἀιδρι-ίγᾱ* or conceivably directly from *ἀιδρε-ίγᾱ*) at Alc. A $7_2$, and possibly *εὐανθεία* (from *εὐανθες-ίγᾱ*) at S. δ̄ $21(b)_3$, then *ἀνοία* would be capable of an easy explanation as representative of an intractable *ἀνοία* (from *ἀνο(γ)-ίγᾱ*).[1] If this explanation be true, and there is at present no other, it must be pointed out that in all such forms the question of reduction, dealt with on pp. liv seqq., naturally does not arise.

§ 14. It remains to attempt to give an explanation of the relation obtaining between the hypothetical forms incapable or deemed incapable of appearing in Lesbian verse and the actually occurring forms which are taken to represent them, on the one hand, and the normal Lesbian dialect, on the other.

In speaking of the actually occurring forms as metrical licences, we, of course, imply that the hypothetical forms were what the spoken dialect ordinarily employed, and that the

[1] The ascription of ⟨⏑⏑⟩ *ὀνίαν τε κὐγιείαν* (S. inc. auct. $16_1$) is, of course, doubtful in the extreme. If it is Lesbian, *ὑγιείαν* would have to be regarded as representative of *ὑγιεἵαν* (from *ὑγιες-ίγᾱ*), which would be more than ordinarily unmanageable on account of its four inseparable shorts. But if *-εἵ-* could be contracted, the question arises why *ἀνοία* and not *ἀνοία* was chosen as the solution of the problem set by *ἀνοἵα*. All these doubts can be set at rest only by further and much less uncertain evidence.

forms which actually represent them in verse are distortions forced on the poets by the necessity of conforming to particular metrical schemes. But in truth we have not the slightest idea whether this implication is justified or not. It would certainly be quite reasonable to believe that in cases where the vernacular form was excluded from verse by its metrical constitution, even a poet who otherwise rigidly conformed to the vernacular might allow himself extraordinary latitude in dealing with the ordinary form in order to suit it to his purpose. On the other, it is also perfectly possible that in some at least of the instances the alteration in the sequence of longs and shorts was the result not of a metrical necessity but of a rhythmical impulse in the dialect itself, or perhaps even in the language as a whole. Even if it is not very probable that the substitution of τεμένηος for τεμένεος is dialectal, it is quite credible that the explanation of the forms ἐμαιόμαν, μαιόμενος, καιομέναν is that Lesbian did not reduce -αι- followed by a vowel in cases where the reduction would have produced three consecutive shorts, and similarly the explanation of χαλάccομεν may be that the usual simplification of -cc- to -c- before ᵋ/₀ was inhibited by the prospective production of three consecutive shorts, and so in other cases. Such speculations can never be tested except by the discovery of contemporary prose. They are enunciated merely as a caution against the extravagant assumption of irregularities in writings which are on the whole remarkably free from them. It is true that in the case of Alcaeus we are far from enjoying the power of predicting what will not occur that we enjoy in the case of Sappho, but even in the case of Alcaeus it is easy to see that, unless our evidence has chanced to be unrepresentative to a degree that no one is likely to believe, the percentage of abnormal elements is relatively very small. In any case it must be remembered that we can deal critically with his text only if what he wrote falls under a rule. In any other event we are reduced to mere guessing with the probabilities incalculably large against our guessing right.

## PART III

§ 15. In the last division of this inquiry it is proposed to examine the employment of the definite article by the two Lesbian poets. The subject is in itself extremely obscure and complicated by reason of the subtle nature of the influences involved, their frequent conflict and the probability (to judge by other languages possessing a definite article) that precisely in this region anomalies will most freely occur. In addition, the discontinuous state of the evidence at our disposal, not so intolerable a disadvantage while we are engaged with isolated lexical and metrical details, becomes a much more serious handicap immediately a grasp of longer and more complex structures is requisite. Nevertheless, on inspection, so great a degree of uniformity of usage is discernible over large tracts of the material that we are justified in seeing here, too, the characteristics of a normal speech, fixed independently of the conveniences of verse composition, and judging the text of our tradition in the light of the syntactical system implied.

It is at once evident that in Lesbian the sphere of employment of the definite article is still very much restricted. Not only in the cases where a general, but equally in the cases where a particular, reference is involved absence of the article is the rule and its presence the exception, though this rule is no doubt more often traversed in cases of particular than in cases of general reference. What is attempted in the following pages is the tabulation of the series in which the instances of the presence of the article can be arranged and the illustration of the degree of uniformity which obtains within each series. But since our interest is not in grammar, but in textual criticism, there is no pretence of following a strict logical order in the presentation of the facts.

§ 16. (i) The use of the article with abstract nouns is almost without example in Lesbian, wherein this dialect affords a striking contrast with Attic, which freely employs the generic article in company with abstract nouns. The only real exceptions in Sappho would be ὁ πλοῦτος ἄνευ †ἀρέτας (inc.

lib. $33_1$, where one of the authorities for the citation omits ὁ) and ἁ δ' ἀμφοτέρων κρᾶcις (inc. lib. $33_2$), but these lines are in other respects so open to suspicion that we can well afford to disregard these instances. One or two apparent exceptions fall under rules of their own.[1]

In Alcaeus χαλάccομεν τὰc θυμοβόρω λύας (D $12_{10}$) is an exception at present inexplicable.[2] In τὰν ἀνέμω cτάcιν (inc. lib. $2_1$), if we make the correction, cτάcιν verges to the concrete in sense, but that fact does not account for the presence of the article, which is equally unexplained, if τὼν ἀνέμων be retained.[3] One or two other apparent exceptions fall under rules of their own.[4]

(ii) The use of the article with nouns, either in the singular or the plural, referring to a type or class is also practically unknown to Lesbian.[5] Since in the abnormal poem S. η̄ $2(a)_1$ App. we find οἷον τὸ γλυκύμαλον ἐρεύθεται ἄκρωι ἐπ' ὔcδωι, and similarly οἷαν τὰν ὐάκινθον in S. η̄ $2(c)_1$ App. (of which the attribution is dubious and which also has the characteristics of abnormality), we may note by way of contrast χλωροτέρα δὲ ποίας (S. ᾱ $2_{14}$ App.), ὠc ἄνεμος δρύcιν ἐμπέτων (S. β̄ $3_2$ App.), τεθάλαιcι δὲ βρόδα (S. ε̄ $5_{13}$), ὄρπακι βραδίνωι cε μάλιcτ' ἐικάcδω (S. η̄ $12_2$ App.), ὀξυτέρω τριβόλων (Alc. inc. lib. $47_2$), μηδ' ἓν ἄλλο φυτεύcηιc πρότερον δένδριον ἀμπέλω (Alc. inc. lib. 18), ἄχει δ' ἐκ πετάλων τέττιξ (Alc. inc. lib. $23(a)_3$), ἄνθει δὲ cκόλυμος (Alc. inc. lib. $23(a)_4$), which display the regular usage, of which the following further examples, taken at random, may also be adduced: οἶνος γὰρ ἀνθρώπω δίοπτρον (Alc. inc. lib. 9), ἔπταζον ὡc ὄρνιθες ὤκυν αἰετον (S. inc. auct. 7), ὠίω πόλυ λευκότερον (S. inc. lib. 51), νῦν δὲ γύναικες μιαρώταται λέπτοι δ' ἄνδρες (Alc. inc. lib. $23(a)_{4-5}$), ἴcα νεβρίοιcιν (S. δ̄ $1_{16}$), and so on.

(iii) On the other hand, with adjectives which it is desired

[1] For instance τὰν ἐπ' ὄccοιc' ὀμπέτacον χάριν, p. lxxvii.

[2] See § 17 for another reason for regarding it as anomalous.

[3] See § 25 (iii).

[4] E.g. τὸ μέγα κρέτος, for which see § 18, τὰν δόξαν, for which see § 26 (i).

[5] English says 'ruddier than the cherry', 'white as snow', 'bald as a coot'. To these Lesbian responds with the single form illustrated in the text. Likewise where English says 'the chaffinch sings on the orchard bough', or 'yaffle under Gumber calls', Lesbian says only "ἄχει δ' ἐκ πετάλων τέττιξ"; and so on.

to use as nouns the article is usually employed, and in some of the instances it is to be observed that the article is generic.

There is an important distinction to be noticed in this connexion between neuter adjectives in the singular, which are accompanied by the article, and in the plural, which are not accompanied by it: κὰτ τὸ πάλ[αιον (S. ᾱ $6_{12}$), τὸ λάμπρον καὶ τὸ κάλον (S. δ̄ $1_{26}$), τὸ δ' αἴτιον (S. δ̄ $8(a)_6$), ὃν τὸ μέσσον (Alc. inc. lib. $2_3$, ? S. ε̄ $5_{20}$), and conceivably περὶ τὼ δικαίω (S. inc. lib. $22_6$), but κάκοισι θῦμον ἐπιτρέπην (Alc. inc. lib. $11_1$), αἰ δ' ἦχες ἔσλων ἴμερον ἢ κάλων (S. inc. lib. $22_3$), ἀράσαντο ἔσλα (S. inc. lib. $26_8$), οἶνος καὶ ἀλάθεα (Alc. inc. lib. 43), κάκων ἔσχατ[ (Alc. F $4_{33}$), κάκα (Alc. B $22_3$). τὰ μέτερρα at S. inc. auct. 1 would be an exception, if the reading of the fragment were secure.

Of masculines there are in the singular ὠναίσχυντος (Alc. D $10_5$) and τὼ μελιάδεος[1] (Alc. inc. lib. $45_2$)—ὁ μὲν γὰρ κάλος . . . ὁ δὲ κἄγαθος (S. β̄ 6 App.) are instances of another use of the article[2]—and in the plural perhaps οἱ φίλοι (Alc. inc. lib. 26) and τὼν κακοπατρίδαν[3] (Alc. D $9_4$), from which, if it is rightly included here, we must infer that a noun is missing at Alc. D $17_{12}$ (]ν κακοπάτριδ[αι). But it is noticeable that in the one instance where it is certain that an adjective used as a noun in the plural has a general and not a particular reference the article is absent, ἀστεφανώτοισι δ' ἀπυστρέφονται (S. δ̄ $21(b)_4$). κ]άλων κἄσλων at S. ᾱ $1_3$ is ambiguous.

Of feminines there are τὰν ἰόκολπον (S. ᾱ $10_{13}$), τὰι πρωταλίαι[4]

[1] This requires some comment. It is to be remarked that οἶνος is never accompanied by the article (Alc. B $13_{12}$, inc. lib. $11_4$, inc. lib. $14_8$, inc. lib. $23(a)_1$, inc. lib. $35_2$, inc. lib. 9, inc. lib. $22_3$, inc. lib. 43), nor is ἄκρατος in the one place where it occurs (Alc. D $14_4$). ἄκρατος is one of a number of adjectives—ἴρα, equivalent to ἴρα γράμμα (Alc. inc. lib. $28_2$), and χέρσος, equivalent to χέρσος γᾶ (S. ᾱ $9_{10}$), may be mentioned as other examples—which are treated as exactly filling the place of the suppressed noun with which they are in apposition and therefore not requiring the article. μελιάδης, which might in principle have been treated in the same way as ἄκρατος, was evidently not so freely used as a noun and consequently is accompanied by the article. μελιάδεος at Alc. inc. lib. $47_1$ is, as is shown by ὀξυτέρω τριβόλων $47_2$, of a different nature.

[2] The oppositive, see § 19.

[3] Another possibility is that the article here appears in one of its anaphoric uses (see § 18) and that κακοπατρίδαις is a noun at Alc. D $17_{12}$ though it is an adjective at Alc. inc. lib. $24_1$.

[4] Since no explanation of this word has as yet been given, it is worth while to put forward the following suggestion which is no more than a guess.

As far as the form goes πρωταλίαι may be an adjective of material. In

(Alc. B $15_4$) and perhaps ]τὰc ἀγαύας (S. ā $10_{10}$), to which τὰc Σκυθίκας (Alc. inc. lib. 31) must be added, if Bergk's γᾶc be not preferred.

(iv) With participles, also, which take the place of nouns or adjectives the article is employed, and here, too, it is sometimes generic:

ἀ πόλυ περcκέθοιcα ⟨ ⟩ Ἐλένα (S. ā $5_{6-7}$).
Ἀχίλλευc ὁ τὰc Σκυθίκας μέδειc (Alc. inc. lib. 31).
ὤνηρ οὗτοc ὁ μαιόμενοc τὸ μέγα κρέτοc (Alc. inc. lib. $44_1$).
κὰτ τὰc πόλλα παθοίcας κεφάλας (Alc. B $22_1$).[1]
Κυλλάνας ὁ μέδειc (Alc. ā $2(b)_1$).
οἰ τὰ πρόcθ' ἐπονήμ[ενοι (Alc. F $6_{17}$).
οἰ cκοπιάμ[ενοι? (Alc. F $6_{14}$).
τὸν δ' ἐπιπλάζοντ' ἄνεμοι φέροιεν (S. ā $9_2$ App.).
τὸ γὰρ ὔμμε λάχον . . . γέρας? (Alc. ā 3).
] τὸ γὰρ ἐμμόρμενον? (Alc. B $11_7$).

(v) The definite article is used with adverbs or adverbial phrases which it is desired to convert to adjectival use:

βρόδων τὼν ἐκ Πιερίας (S. γ̄ $3_{2-3}$ App.), τὰν ἐπ' ὄccοιc' . . . χάριν (S. inc. lib. $23_2$), τὸν ἀπ' ἴρας λίθον (Alc. inc. lib. $28_2$), τοὶc πέλας ἀμμέων (Alc. inc. lib. $30_1$), τὼ πάροιθαμ[ (Alc. A $6_{11}$), to which ἐc τὰν ἄψερον ἀ[ (Alc. D $15_{11}$) should apparently be added.

(vi) There may be appended in this place two instances of what appears to be the prefixing of the definite article to adverbs denoting order: τὸ δεύτερον (S. ā $4(b)_{11}$) and τὰ πρόcθ' (Alc. F $6_{17}$).

§ 17. It is worth while to point out that in the whole of Sappho there is no instance (apart from such as are accounted for by a rule of their own, e.g. those in § 24) of a definite article's accompanying adjective + noun (or, which is a less frequent order, noun + adjective), so that the suggested correction of παῖδ' ἄγαν ἀπάλαν (S. inc. lib. 7) to παῖδα τὸν ἀπάλαν has little to be said for it. παῖδ' ἀπάλαν would be normal. ἄοιδοc ὁ Λέcβιοc is from an abnormal poem (S. η̄ 3 App.). In

πρωτώλη (the order requiring πρωτόλη) Hesychius has the interpretation πρώτη ἢ πτέρον. It seems just possible, if we assume the confusion of two words as in so many places of Hesychius, that πρωταλίαι is an adjective meaning 'feathered'; 'trusting my feathered guide', for instance, would apparently be an appropriate remark in the context.

[1] See § 23 (γ).

Alcaeus, likewise, the definite article is hardly ever found accompanying adjective + noun (or noun + adjective, an order not so infrequent as in the case of Sappho but still considerably less frequent than the other), except where there is a special rule to account for it. For κὰτ τὼ πολίω cτήθεος (Alc. B $22_2$) formal balance with κὰτ τὰc πόλλα παθοίcας κεφάλας, where the article has its own justification (§ 16 (iv)), may be accepted as a reason. But there does not at the moment seem to be any known rule which explains the article in τὰc θυμοβόρω λύας (Alc. D $12_{10}$) or in πόλιος τὰc ἀχόλω καὶ βαρυδαίμονος (Alc. inc. lib. $24_2$).

§ 18. One of the most clearly recognizable uses of the article in Lesbian is what may be called in a wide sense its anaphoric use, where its presence either marks a repetition of something already actually mentioned or, more commonly, a reference to something already familiar or present to the mind. The simplest case of all, the reference back to something already mentioned, is to be recognized in the instance ἐκ δ' ὀράνω μέγας χείμων . . . κάββαλλε τὸν χείμων' (Alc. inc. lib. $14_{1,5}$). If there are any others of this sort they are now unrecognizable owing to the gaps in our evidence.

There are more instances of the reference to something proverbial, or familiar in the same sort of way that persons or things in proverbs are familiar: πάλιν ἀ cῦc παρορίνει (Alc. inc. lib. 71), on the strength of which τ]ὸ ξύλον may be supplemented at Alc. D $16_6$, and apparently τὼ δὲ πίθω πατάγεcκ' ὀ πύθμην (Alc. D $14_{10}$),[1] on the one hand, εἶc τὼν δυοκαιδέκων ('the twelve', that is, 'the twelve gods', Alc. inc. lib. 25(*c*)), τὸ γὰρ ἄcτρον περιτέλλεται ('the star', that is, 'the sun', Alc. inc. lib. $23(a)_1$, inc. lib. 29), τί τὰ λύχν' ὀμμένομεν; ('the lights', that is, 'the sign that it is no longer day', Alc. inc. lib. $22_1$),[2] τὸ μέγα κρέτος ('the great power', that is, 'the tyranny', Alc. inc. lib. $44_1$), on the other.

In τὰ Λύδων ἄρματα also (S. ā $5_{19}$) the presence of the article is probably to be explained by some such consideration, for

[1] See § 25 (iii).

[2] Respectable people did not start carousing before dark. Alcaeus says, 'It is practically dark' (δάκτυλος ἀμέρα, 'there is only an inch of day to go'). 'Why should we wait for the lamps to come to prove that it is actually the time when drinking can begin?'

otherwise Λύδων ἄρματα would be expected,[1] and perhaps μή τις τὼν κακοπατρίδαν (Alc. D $9_4$) should, in a similar way, be interpreted as meaning 'one of the low-born party', though there are other possibilities.[2]

§ 19. Two things contrasted with or opposed to each other are both accompanied by the article, if they are capable of being accompanied by it. Examples of this oppositive use are:

ὀ μὲν γὰρ κάλος . . . ὀ δὲ κἄγαθος (S. β̄ 6 App.),
τὸ μὲν γὰρ ἔνθεν κῦμα . . . τὸ δ' ἔνθεν (Alc. inc. lib. $2_{2-3}$),
ἀ δ' ἀτέρα τὰν ἀτέραν κύλιξ (Alc. inc. lib. $22_5$),
cοὶ μὲν γὰρ . . . τὸ κλᾶμμα δ' . . . (Alc. F $6_{9, 11}$), and perhaps
τὸ δηῦτε κῦμα τὼ προτέρω (Alc. A $6_1$).

The explanation of τὸ δ' ἔργον ἀγήcαιτο τέα κόρα (Alc. ᾱ 4) may lie in this region.

It will be observed that some of these instances, also, are examples of a generic use of the definite article.

§ 20. An adjective which qualifies a personal pronoun is accompanied by the article: cε . . . τὰν κάλαν (S. ᾱ $11_{11-13}$), τὰν [. . . . ώ]ννμόν cε (S. δ̄ $1_9$), ταὶc κάλαιcιν ὔμμι (S. ᾱ $13_1$ App.).

Alcaeus provides what may be an exception: ἔμε δείλαν, ἔμε παίcαν κακοτάτων πεδέχοιcαν (A $10_2$).

This evidence would allow us to make a distinction between the usage in the case of enclitic and emphatic forms of the pronoun but is clearly too scanty to be pressed.

§ 21. The nominative of address—and the accusative which represents it as the subject of an infinitive—appears to require the definite article:

ἐκ δὲ παίδων χαύνωις φρένας, ἀ θαλaccία χέλυς (Alc. inc. lib. $36_2$).
χαῖρε, Κυλλάνας ὀ μέδειc (Alc. ᾱ $2(b)_1$).
πόλλα μοι τὰν Πωλυανάκτιδα παῖδα χαίρην (S. inc. lib. 40).

These suggest that ἀ νύμφα χαίροις is what is required at S. η̄ 14 App.,[3] and it is very probable that cὺ δ', ἀ μάκαιρα, . . . ἤρευ is more correct than ὦ μάκαιρα at S. ᾱ $1_{13}$ App.

[1] See § 25 (i). [2] See § 16 (iii).

[3] On the other hand the article is out of place in χαιρέτω δ' ὀ γάμβροc and χαιρέτω δὲ γάμβροc should be read (see § 23 (β ii)), unless it is allowable to suppose that the form of the second clause was influenced by that of the first, or unless we are to recognize another instance of the oppositive use (see § 19).

Alcaeus has Ἔβρε, κάλλιστος ποτάμων . . . ἐξί[ησθ' at B $17_{1-2}$, but here the absence of the article may be due to the fact that the superlative regularly dispenses with it.[1] Conversely the presence of the article in ἀστέρων πάντων ὁ κάλλιστος at S. ῑ̄ 1(*b*) App.—if the quotation bears any resemblance to what was actually written—may be explained by the hypothesis that Sappho said something like 'Hesperus, fairest of all stars, thou —est . . . .' In the one case one tendency would have prevailed, in the other another.

§ 22. (i) Though the evidence is neither plentiful nor in all cases unequivocal, it appears likely that the demonstrative adjectives are ordinarily accompanied by the article:

κῆνος ὤνηρ (S. ᾱ̄ $2_{1-2}$ App., Alc. D. $14_{7-8}$),

ὤνηρ οὗτος (Alc. inc. lib. $44_1$),

τόνδε τὸν πάλον (S. ᾱ̄ $4_2$ App.).

Besides these certain examples, the following must be taken into consideration:

τοῦτο τῶ[ (S. ᾱ̄ $11_{18}$, i.e. probably τοῦτο τὸ ἐ[ or τὸ ἀ[).

. .] τᾶνδ[ε . . . . | τὰν πό[λιν (Alc. A $6_{16-17}$).

At S. ᾱ̄ $11_{13}$, ἀ κατάγωγις αὕτα[, it is more probable that αὗτος is to be recognized than οὗτος, at Alc. F $6_{17}$ οὔ]τοι οἱ ἐπονήμ[ενοι is suggested by the following οὐδέ.

The only instance of a demonstrative adjective unaccompanied by a definite article is furnished by Alc. D $12_9$ χόλω τῶδε—for the nature of ὄρνιθες τίνες οἵδε (Alc. inc. lib. $21_1$) is different—so that the correction of πρώτισθ' ὑπὸ ἔργον ἔσταμεν τόδε (Alc. inc. lib. $34_8$) to ὑπὰ τῶργον, though probable, does not impose itself.

(ii) As regards αὗτος the only moderately certain evidence is that furnished by Alc. E $1_3$, αὗτος Κρονίδα[ις, where with a proper noun the article is unneeded. In other circumstances

[1] The evidence is: οἱ μὲν ἰππήων στρότον . . . φαῖς' ἐπὶ γᾶν μέλαιναν ἔμμεναι κάλλιστον (S. ᾱ̄ $5_{1-3}$, where κάλλιστον means 'the fairest thing' not 'a most fair thing'), Νηρεΐδων ἀρίστας (Alc. B $14_{11}$), αἰμιθέων ⟨e.g. ἄριστον⟩ (Alc. B $14_{13}$), κάλλιστος ποτάμων (Alc. B $17_1$), δεινότατον θέων (Alc. inc. lib. $3_1$), φάρμακον δ' ἄριστον . . . μεθύσθην (Alc. inc. lib. $11_3$, where it is not improbable that φαρμάκων is the correcter reading). πλείστοις' ἐάνασσε λάοις' (Alc. inc. lib. 33) may, but need not, be also relevant. At Alc. inc. lib. 65, Αἶαν τὸν ἄριστον, τόν is relative, and Αἶαν, no doubt, in spite of grammarians' statements about it, vocative. For completeness ἄνδρων πλεῖστα νοησάμενος may be added (Alc. B $10_6$). Thus the only exception is S. ῑ̄ 1(*b*) App.

it appears to be requisite, if ἀ κατάγωγις αὕτα[ (S. ā $11_{13}$) and ἀ[π'] αὕτω τὼ χρήματος (Alc. F $4_{30}$) are relevant to the question.

§ 23. (*a*) The possessive adjectives ἕμος, cός (τέος), ϝός, ἄμμος and ἀμμέτερος, cφός are found both accompanied and unaccompanied by the definite article; accompanied in the following instances: τὰc ἕμας αὔδας (S. ā $1_6$ App.), τὰι cᾶι ⟨ ⟩ (S. ā $12_7$), τὸν ϝὸν θῦμον (Alc. inc. lib. 35; at S. inc. lib. 48, τὸν ϝὸν παῖδα, τόν is ambiguous but is probably the article), νόημμα τὤμον (S. ā $13_1$ App.), ἀνοιί[ας] τὰc cᾶc (Alc. F $6_{5-6}$), ἔργα τὰ cφά (S. ā $3_{1-2}$ App.), ἑταίραις ταὶc ἕμαις (S. inc. lib. 45), ἀ πόλις ἄμμα (Alc. D $8_8$), τὸ μέλημα τὤμον (S. inc. lib. 47, where the tradition is not sufficiently authoritative to make it certain that the first τό should not be omitted), and perhaps τὸ γὰρ ⟨ ⟩ [τὤμ]μον (S. ā $1_7$, a very dubious instance, but one syllable is missing and [τὤ] is apparently too short), along with which should be considered the instance implied by the marginal τὤμον at S. ā $6_1$; unaccompanied in the following instances: κὰτ ἕμον cτάλαχμον (S. ā $9_1$ App.), ἕμος θεράπων (S. inc. lib. 44), ἕμαν φρένα (S. β̄ $4_2$ App.),[1] cᾶι μόλπαι (S. ē $5_5$), cὰν φιλότατα (S. ā $1_{19}$ App.), τέα κόρα (Alc. ā 4), cὰ ⟨ ⟩ (S. ā $6_2$), cὰν ⟨ ⟩ (S. ā $16_4$), coὶc ⟨ ⟩ (S. ā $16_7$), ἀμμετέρων ἀχέων (Alc. inc. lib. 48), οἴκω cῶ (Alc. ā? 5), φίλοιc]ι ϝοῖcι (S. ā $3_6$), παῖ]δα . . . ἄμμα[ν? (S. δ̄ $11_4$), πατέρων ἄμμων (Alc. inc. lib. 72). If there is a constant difference of value between these two forms of expression, we cannot now discern what it was. It is not improbable that these instances should be added to those collected in § 8.

(*β*) But ordinarily speaking, when no emphasis is laid on the person possessing, the sign of possession is not expressed, at least in the case of certain categories of words which are those which most commonly occur:

(i) κὰμ μὲν γλῶcca †ἔαγε (S. ā $2_9$ App.) 'my'.
χρῶι πῦρ ὑπαδεδρόμηκε (S. ā $2_{10}$ App.) 'my'.
ἐπιρρόμβειcι δ' ἄκουαι (S. ā $2_{12}$ App.) 'my'.
ἐπ' ἰμέρτωι κέχυται προcώπωι (S. η̄ $9_4$ App.) 'thy'?

[1] It is not easily to be believed that ὄν δ' ἔψυξας ἕμαν φρένα καιομέναν πόθωι can be right. ἕμαν is here quite out of place. One would expect instead a sentence either of the form ὄν δέ μ' ἔψυξας φρένα (see § 23 (γ)) or conceivably ὄν δ' ἐ⟨ ⟩όμαν φρένα. But there does not seem to be any doubt that Julian quoted ὄν δ' ἔψυξας ἕμαν, and it is consequently now impossible to recover the true reading.

(αἰ) μή τί τ' εἴπην γλῶcc' ἐκύκα κάκον (S. inc. lib. $22_4$) 'thy'.[1]
ὀππάτεccι δ' οὐδ' ἐν ὄρημμ' (S. ā $2_{11}$ App.) 'my'.
ἀμφ' ἀπάλαι δέραι περεθήκαο (S. ē $3_{16}$) 'thy'.
cὺ δὲ πέρθεcθ' . . . φόβαιcιν (S. δ̄ $21(b)_1$) 'thy'.
cυναέρραιc' ἀπάλαιcι χέρcιν (S. δ̄ $21(b)_2$) 'thy'.
μειδιαίcαιc' ἀθανάτωι προcώπωι (S. ā $1_{14}$ App.) 'thy'.
τὰν ἐπ' ὄccοιc' ὀμπέτacον χάριν (S. inc. lib. $23_2$) 'thy'.
ὀνάρταιc χέρρα (Alc. C $1_{21}$) 'thy'?
ἀμφὶ κόρcαι ἀμφι⟨ ⟩ (Alc. inc. lib. $14_7$) 'thy'.
τέγγε πλεύμοναc (Alc. inc. lib. $23(a)_1$) 'thy'.
πτερύγων δ' ὕπα κακχέει (Alc. in. lib. $23(b)_1$) 'its'.
κάτω κεφάλαν κατίcχει (Alc. inc. lib. $35_3$) 'his'.[2]
ἄcτερεc ἀπυκρύπτοιcι φάεννον εἶδοc (S. ā $5_2$ App.) 'their'.
δίννεντεc πτέρα (S. ā $1_{11}$ App.) 'their'.
κόλπωι c' ἐδέξαντ' ἄγναι Χάριτεc (Alc. inc. lib. 64) 'their'.
]λων μήρων ἀπάλαιcι χέρ[cι ]α θέλγονται (Alc. B $17_6$) 'their'.
Κρῆccαι πόδεccιν ὤρχηντ' ἀπάλοιc' (Alc. inc. auct. $2_1$) 'their'.
πτέρα δ' ἄγνα πὰρ Ἔρωτοc Ἀφροδίτα (S. inc. auct. 19) 'her'.

Here we are dealing with the category consisting of words meaning parts of the person.[3] In all the examples tabulated the reference is particular, but that fact does not necessitate the actual expression of the possessive or any substitute for

[1] It may be questioned whether this example should be included in this list and not rather in that in § 23 (γ). For it will be observed that in all the other examples either the verb has no direct object or the subject of the verb is the person possessing, neither of which is the case here. Either then τ(οι), though not the equivalent of coι, does duty for it, or c(οι) should be read and the example transferred. It is to be recalled that τοι appears to do duty for coι at S. ā $2_2$ App., a passage in which there appears to be a metrical anomaly also, so that it might be worth while considering the possibility that τοιζάνει of cod. P of the π. ὕψουc should be emended to τοί c' ἰcδάνει.

[2] The article would have here been expected, see § 26 (iii). Its absence is unexplained.

[3] There ought to be considered along with them the following instances which the incompleteness of the text renders incapable of use for the purposes of argument or illustration:

καcπελέω μέλεα (S. β̄ $2_2$ App.). This must mean 'my limbs', unless, for example, a possessive adjective or an enclitic dative (see § 23 (γ)) fixed the meaning to 'thy', 'her', &c.

ἐλάφω δὲ βρόμοc ἐν cτήθεcι φυίει φοβέροιcι (Alc. A $10_6$). Here, again, we may suppose that ἐν cτήθεcι φοβέροιcι was qualified in some way, if it is not to mean 'in its fearful breast'.

Nothing can at present be made of θῆται cτύματι πρόκοψιν (S. δ̄ $1_{10}$), ὀφθάλμοιc δὲ μέλαιc νύκτοc ἄωροc (S. inc. lib. 36), πόδαc δὲ ποίκιλοc μάcλης ἐκάλυπτε (S. ā $11_{1-2}$ App.).

it. Naturally enough when the reference is general no sign of possession is required, which accounts for *ἐν στήθεσιν* and *γλῶσσαν μαψυλάκαν* at S. inc. lib. 43, for *λεῦκαι δ' ἐγένο]ντο τρίχες ἐκ μελαίναν* at S. $\bar{\delta}$ $1_{14}$ (where, if the reference were particular, the rule illustrated in § 26 (v) would require *αἱ τρίχες*), for *γόνα δ' οὐ φέροισι* at S. $\bar{\delta}$ $1_{15}$, and probably for *ἐπεὶ ⟨ ⟩ κεφάλαν καὶ γόνα Σείριος ἄσδει* (Alc. inc. lib. $23(a)_{5-6}$)

Apart from exceptions which fall under rules of their own (e. g. *τὰν κεφάλαν ἀργαλέαν ἔχοι* (Alc. inc. lib. 20), *τὸ γένυον μέλαν ἔμμεναι* (Alc. F $7_9$), see § 26) there are the following apparently real exceptions to be noted in which the article appears:

*οὐκ ἐπισταμένα τὰ βράκε' ἕλκην ἐπὶ τὼν σφύρων* (S. $\bar{\gamma}$ $6_3$ App.). Here the article in both places is at present unexplained. A number of possible explanations present themselves, but in the absence of context they would be mere guesses.

*πὰρ δ' ἴεισι τὰ πτέρα* (S. $\bar{\alpha}$ $14_2$ App.). A possible explanation is suggested on p. xcii, but one would certainly have expected *πτέρα* to be without the article.

Although the case is not precisely parallel, it is convenient to consider in this connexion *ἀ δέ μ' ἵδρως κακχέεται* (S. $\bar{\alpha}$ $2_{13}$ App.). This, of course, means not 'my sweat pours down' but '(the) sweat pours down me', and the article is so unexpected that it would perhaps be better to read *κὰδ δέ μ' ἵδρως κακχέεται* (perhaps implied by cod. P of the *περὶ ὕψους*, which offers *ἑκαδε μ' ἱδρῶς*) in spite of the fact that *ἀδεμ' ἱδρώς* is quoted by a grammarian as a proof of the feminine gender of *ἵδρως* (Cr. A. O. i. 208).

(ii) The second category to be considered consists of words denoting relationships:

*λόγος ἐκ πατέρων ὄρωρε* (Alc. inc. lib. 15) 'our'?

*ἀπ πατέρων μάθος* (Alc. inc. lib. 49) 'our'?

*Περράμωι καὶ παῖ[ιν*, e. g. *ἔγεντο ⟨ ⟩*] (Alc. B $14_2$) 'his'.

*πάτρος δόμον λίποισα* (S. $\bar{\alpha}$ $1_7$ App.) 'thy'.

*⟨οὐδὲ⟩ παῖδος οὐδὲ φίλων τοκήων ἐμνάσθη* (S. $\bar{\alpha}$ $5_{10}$) 'her'.

*μάτερ' ἐκάλη* (Alc. B $16_6$) 'his'.

*πάις πεδὰ μάτερα πεπτερύγωμαι* (S. inc. auct. 23) 'its' or 'my'?

*μὴ καταισχύνωμεν ἔσλοις τόκηας* (Alc. A $6_{14-15}$) 'our'.

There are no instances of the occurrence of the article as

the sign of possession, except under some special rule,[1] and in general it must be noted that the article does not accompany words denoting relationships: *ἦϊ πάτηρ* (S. $\bar{\eta}$ 6 App.), *γάμβρος εἶϲ' ἴϲ' Ἄρευι* (?, S. $\bar{\eta}$ $8_5$ App.). It is probable, therefore, that at Alc. B $16_8$ we should read ]*τω τέκεος* not ]*τὼ τέκεος*, 'her child', and at S. $\bar{\eta}$ 14 *ἀ νύμφα χαίροις, χαιρέτω δὲ γάμβροϲ* (unless, indeed, the article with *νύμφα* has affected the form of the next clause).[2] At S. inc. lib. 26 *τώι* before *γάμβρωι* has already been deleted on metrical grounds.

(iii) The third category to be considered consists of words like *θῦμοϲ*, *φρήν*, &c., for which it is not easy to find a general description:

*χὤττι μοι μάλιϲτα θέλω γένεϲθαι μαινόλαι θύμωι* (S. $\bar{\alpha}$ $1_{17}$ App.) 'my'.[3]

*ὅϲϲα δέ μοι τέλεϲϲαι θῦμοϲ ἰμέρρει* (S. $\bar{\alpha}$ $1_{26}$ App.) 'my'.[3]

*κὤϲϲα ϝοι θύμωι κε θέλῃι γένεϲθαι* (S. $\bar{\alpha}$ $3_3$) 'his'.[3]

*τυίδε νῶν ἔχοιϲα* (S. $\bar{\epsilon}$ $5_2$) 'her'.

*ἰμέρωι λέπταν φρένα . . . βίρηται* (S. $\bar{\epsilon}$ $5_{17}$) 'her'.

*οὐ χρῆ κάκοιϲι θῦμον ἐπιτρέπην, προκόψομεν γὰρ οὐδ' ἔν* (Alc. inc. lib. $11_1$) 'our'.

It seems probable that *θύμωι* at Alc. C $1_{19}$ should also be ranged with these examples, perhaps also *φρένας* at Alc. inc. lib. $35_2$.

All the instances in which the article appears with words of this category are accounted for under rules of their own (see § 26).

(iv) Pieces of apparel and, as it appears, pieces of property in general are ordinarily not accompanied by the article:

*πορφυρίαν περθέμενον χλάμυν* (S. $\bar{\gamma}$ 2 App.) 'his'.

*κατερείκεϲθε κίθωναϲ* (S. inc. lib. $25(a)_2$) 'your'.

[1] As in the examples collected in § 26 (ii).

[2] Cp. § 21.

[3] It might at first appear as if *ὅϲϲα δέ μοι τέλεϲϲαι θῦμοϲ ἰμέρρει* should be tabulated with the instances on p. lxxxv. But this is probably not so. At S. $\bar{\alpha}$ $1_{17}$ App., *κὤττι μοι . . . θέλω γένεϲθαι μαινόλαι θύμωι*, we must translate 'what I madly want to get', that is, *μοι* is to be taken with *γένεϲθαι* and *μαινόλαι θύμωι* is virtually an adverb. So, too, at S. $\bar{\alpha}$ $3_3$, *κὤϲϲα ϝ]οι θύμωι κε θέλῃι γένεϲθαι, γένεϲθαί ϝοι* go together. Consequently it is to be supposed that *ὅϲϲα δέ μοι τέλεϲϲαι θῦμοϲ ἰμέρρει* is, literally translated, 'all that (*sc.* my) *θῦμοϲ* desires, that one should bring it about for me', where *θῦμοϲ* is of the same character as the other examples collected here.

ἔνδυς cίcυρναν (Alc. inc. lib. 57)?
Σκυθίκαις ὑπαδησάμενος (Alc. $\bar{\eta}$ 1)?
λόφον ceíων Κάρικον (Alc. inc. lib. 66)?
ἦλθον χλαῖναν ἔχ[ (Alc. B $15_3$) 'my'?
ἦλθες ἅρμ' ὑπαζεύξαιca (S. ā $1_9$ App.) 'thy'.
ἁρμάτecc' ὀχήμενος (S. inc. auct. 15) 'his'.
νᾶι φορήμμεθα cὺν μελαίναι (Alc. inc. lib. $2_4$) 'our'.
ἔχοις' ἐπ' ἀτράκτωι λίνον (S. inc. auct. 14) 'her'.

Apart from exceptions which fall under rules of their own,[1] there are two real exceptions for which at present no satisfactory explanation can be given, *οὐκ ἐπισταμένα τὰ βράκε' ἔλκην* (S. $\bar{\gamma}$ $6_3$ App.) and *οὔτοι δύναμαι κρέκην τὸν ἴcτον*. In spite of them, if *πᾶκτιν* is to be read at S. ā $11_{11}$, the chances are that no sign of the possessive occurred at the end of the previous line.

(*γ*) Hitherto we have been dealing with instances in which the person possessing is the same as the subject of the verb, or, in a few cases, in which the verb is such as not to admit of a direct object. When the subject of the verb is different from the person possessing the sign of possession is an enclitic form of the relevant personal pronoun:[2]

*μή μ' ἄcαιcι δάμνα θῦμον* (S. ā $1_{3-4}$ App.) 'thou my'.
*τό μ' ἦ μὰν καρδίαν ἐν cτήθεcιν ἐπτόαιcεν* (S. ā $2_5$ App.) 'it my'.
*Ἔροc δ' ἐτίναξέ μοι φρένας* (S. $\bar{\beta}$ 3 App.) 'he my'.
*ὀνάρταις . . . ἀπύ μ' ἐμμάτων* (Alc. C $1_{21}$) 'thou (?) my'.
*αἰ δέ κ' ἄμμι Ζεῦc τελέcει νόημμα* (Alc. inc. lib. 38) 'he our'.

The same form of expression would be looked for in some other places where the text is now too dubious or too fragmentary to allow us to recognize it clearly. At Alc. D $16_3$ 'he treads above your heads' might have been *ὔμμι πὲρ]*

[1] For instance *λάβαν τὼ ξίφεος χρυcοδέταν ἔχων* § 26 (i).

[2] *ἔμεθεν* (S. inc. lib. 14 (bis), inc. lib. 16, $\bar{\epsilon}$ $3_7$, Alc. C $1_{10}$), *cέθεν* (S. $\bar{\beta}$ $5_1$ App., $\bar{\gamma}$ $3_1$ App., $\bar{\delta}$ 1 App., Alc. B $14_2$), *ϝέθεν* (Alc. inc. lib. $25(a)_2$) are emphatic forms to which the corresponding enclitic forms are *μοι*, *cοι*, *ϝοι*, these doing duty both for the genitive and the dative case. When they are used to specify the person possessing, it might often be hard to say whether their function approaches more nearly to that of an Attic dative (e.g. *μοι*) or that of an Attic genitive (e.g. *μου*), but in at least two instances *μοι* clearly corresponds to the second, namely, *ὀνάρταις χέρρ' ἀπύ μ' ἐμμάτων* (Alc. C $1_{21}$), 'hanging thy hand from my clothes', and *ἀ δέ* (?, see p. lxxxiii) *μ' ἴδρως κακχέεται* (S. ā $2_{13}$ App.), '(the) sweat pours down me'.

κεφάλας, at S. inc. lib. $22_5$ αἴδως κέ c' οὐ κάτηχεν ὄππατα may be the required correction, at S. inc. lib. 34 ὅτα πάννυχος ⟨ ⟩ ἄcφι κατάγρει seems to be of the same character, at Alc. inc. lib. 12 ἔκ ϝ' ἔλετο φρένας (which would further necessitate δὲ τύφως) seems indicated, though if a person was mentioned immediately before, the ϝοι might perhaps have been dispensable; S. $\bar{\beta}\ 4_2$ App. has been referred to this place already (see p. lxxxi, n. 1), and S. $\bar{\gamma}\ 6_1$ App., τίς δ' ἀγροΐωτις θέλγει νόον, which resembles it in form, would equally be expected to appear as τίς δὲ c' ἀγροΐωτις θέλγει νόον (or rather φρένας, see p. xxxvi). Finally, τέ]λεcον νόημμα (S. $\bar{\delta}\ 3_3$) may also very well belong to this place (though, of course, 'fulfil *thy* intention' is also a conceivable possibility), but is too uncertain to say more about.

There are two instances (apart from such as fall under rules of their own, see § 26 (v)) of the employment of the article in addition to the enclitic form of the personal pronoun:

κὰτ τὰc πόλλα π[αθοίcας κεφάλας χεε μοι μύρον
καὶ κὰτ τὼ πολ[ίω cτήθεος (Alc. B $22_{1-2}$).
ἀλλ' ἀνήτω μὲν περὶ ταὶc δέραιcι
περθέτω πλέκταις ὑποθύμιδάς τις
κὰδ δὲ χευάτω μύρον ἄμμι κὰτ τὼ
cτήθεος ἆδυ (Alc. inc. lib. 39; ἄμμι and ἆδυ are transposed).

In the first example τάc is required by the participle and may have brought τώ in its train. But the articles in the second are at present unexplained.

§ 24. The operation of a principle regulating the presence and absence under fixed conditions of the article can be observed with great clearness in the field of proper nouns. As a rule proper nouns are not accompanied by the definite article.

(i) There is no exception to this rule in the case of (*a*) topographical names:

*Towns.*

Τροΐα[ (S. $\bar{\alpha}\ 5_9$).
Πάφος (S. $\bar{\alpha}$ 7 App.).
Πάνορμος (S. $\bar{\alpha}$ 7 App.).
Φωκάας (S. $\bar{\epsilon}\ 2_3$ App.).
Θήβαις (S. inc. auct. 15).
Κίρca? (Alc. A $7_9$).
Αἶνον (Alc. B $17_1$).
Κορωνήας (Alc. inc. lib. $1_2$).
Ἀνανδρος (Alc. inc. lib. 13).
Σπάρται (Alc. inc. lib. $37_1$).

*Islands.*

Κύπρος (S. $\bar{\alpha}$ 7 App., $\bar{\delta}\ 7_6$).
Γυάρων? (S. inc. auct. 8).

*Countries.*

Πιερίαc (S. $\bar{\gamma}$ $3_3$ App.).
Λυδίαν (S. inc. lib. $17_3$).

*Temples.*

Γλαυκώπιον (Alc. inc. lib. 108).[1]
Μυρσινήωι ? (Alc. inc. lib. $61_2$).

*Hills.*

Κυλλάνας (Alc. ā $2(b)_1$).

*Rivers.*

Ἀχέρων (S. δ̄ $7_{10}$, ε̄ $4_{13}$).
Ξάνθω (Alc. inc. lib. $73$).
Κωραλίω ποτάμω (Alc. inc. lib. $1_4$).
Ὠκεάνω (Alc. inc. lib. $21_1$).

With these may be grouped the isolated Σείριοc (Alc. inc. lib. $23(a)_5$).

For a reason which will presently appear topographical names qualified by an adjective are not included in this list. With these, also, the article is not used:

Ἴλιον ἴραν (Alc. B $14_4$).
Βαβύλωνοc ἴραc (Alc. B $20_{10}$).
e.g. Μύρι]ννα ἴραν ? (Alc. B $13_9$).
ἐράνναν ⟨ ⟩ (S. inc. lib. $17_3$).

μέγαν Ὄλυμπον (S. ā $15_{12}$).
διννάεντ' Ἀχέροντα (Alc. B $10_8$,? B $10_2$).

There is nothing in favour of Πάφοc ἀ πάνορμοc at S. ā 7 App.

(*b*) Collective names:

*Clans.*

Ἀτρέιδαι (S. ā $6_3$, Alc. D $12_6$), Τυνδαρίδαι[c (S. δ̄ $9_9$), Πενθιλήαν (S. δ̄ $11_3$), Νηρείδων (Alc. B $14_{11}$). It is uncertain whether Κλεανακτίδαν, Ἀρχεανακτίδαν are accusatives singular or genitives plural, they may therefore be omitted here.

*Peoples.*

Λύδων (S. ā $5_{19}$), Λύδοι (Alc. D $11_1$), Λελέγων (Alc. inc. lib. 13), Ἄττικοι (Alc. inc. lib. 108), Κρῆccαι (Alc. inc. auct. 2), Ἀρκάδεccι (Alc. inc. auct. 3).

(ii) In the case of personal names the article is absent in the following instances:

*Divine persons.*

Ζεῦc (S. ā $6_9$, ā $1_2$ App., $\bar{\gamma}$ 1 App., Alc. B $5_2$, B $11_{10}$, E $1_{15}$?, inc. lib. $22_3$, inc. lib. 38).
Κρονίδαιc (Alc. B $10_9$, inc. lib. 65).
Ποcείδαν (Alc. inc. lib. $10_1$).
Ἄίδα (S. $\bar{\gamma}$ $3_3$ App., Alc. B $20_{15}$, D $2(a)_5$).
Ἄρευc (S. $\bar{\eta}$ $8_5$ App., Alc. D $12_8$, inc. lib. 6, inc. lib. 50, inc. lib. 78).
Ἑρμαιc (S. inc. lib. $26_3$).
Ἔροc (S. $\bar{\beta}$ $3_1$ App., ? inc. auct. 19).
Ἄφαιcτον (Alc. inc. lib. $25(b)$).
Λατοΐδα (Alc. D $9_3$).

[1] It is to be supposed that ἴρον here means 'as an offering', though it would be possible to construe Γλαυκώπιον and ἴρον together, in which case Γλαυκώπιον must be removed from the table. Since the μυρσίνηον is a place where arms are deposited and where it is a question whether they have remained bright, it is probably a temple grove or something of the sort.

Νήρηος (Alc. B $14_7$).
Κρόνωι (Alc. inc. lib. 64).
Φαέθων (S. δ $7_8$).

Κυπρογένηα (Alc. inc. lib. 58, S. ā $11_{16}$ ? voc., S. inc. lib. 19 ? voc.).
Ἀφροδίτ[ας (S. inc. auct. 20).
Θυώνας (S. ā $6_{10}$)
Μαῖα (Alc. ā $2(b)_8$).
Νύμφαις (Alc. inc. lib. 19).

*Legendary persons.*

Λήδα (S. inc. lib. 50, Alc. B $5_2$).
Ἐ[λέναι (Alc. B $14_{15}$).

Σίσυφος (Alc. B $10_5$, F $4_{40}$).
Περράμωι (Alc. B $14_2$).
Αἰακίδαις (Alc. B $14_5$).

Σεμέλας (Alc. inc. lib. $22_3$).
Δάφνας ? (S. δ $4_2$).

Χέρρωνος (Alc. B $14_9$).
Πήλεος (Alc. B $14_{11}$).
Ἀχιλλέα (Alc. inc. lib. 65).

*Contemporary and historical persons.*

Δωρίχα (S. ā $4(b)_{11}$).
Ἀνακτορίας (S. ā $5_{15}$).
Μναισίκα (S. δ $22(a)$).
Ἀνδρομέδαν (S. inc. lib. $16_2$).
Γόργως (S. inc. lib. 29).
Μᾶλις (S. inc. auct. 14).

Μύρσιλος (Alc. D $12_7$, inc. lib. 8).
Φιττάκωι (Alc. D $12_{13}$).
Μέλαγχρος (Alc. inc. lib. 7).
Βύκχιδος (Alc. D $15_{10}$).
Δινομένη (Alc. inc. lib. 54).
Ἄλκαος (Alc. inc. lib. 108).
Ἀριστόδαμον (Alc. inc. lib. $37_1$).

To the rule exemplified by this tabulation we have the following exceptions to note:

If S. inc. lib. 52 is rightly attributed to Sappho, ὦ τὸν Ἄδωνιν (for ὦ τὸν Ἀδώνιον (S. inc. auct. 22) need not be separately considered) is the one instance of the employment by Sappho of the definite article with a personal name. Alcaeus has two examples of this use, namely, at inc. lib. $25(b)$, ὁ δ' Ἄρευς φαῖσι, where the article is susceptible of more than one explanation, for instance that it is anaphoric or oppositive (see §§ 18, 19); and at inc. lib. $14_1$, ὔει μὲν ὁ Ζεύς, where it is not so easily accounted for and in the absence of parallels must be merely recorded.

(iii) (*a*) When a personal name is qualified by an adjective it is as a rule accompanied by the definite article:

τὰς ἀπάλας Γυρίννως (S. δ 22 (*a*)), τὸν κακοπατρίδαν Φίττακον (Alc. inc. lib. $24_{1-2}$), τὸν χαρίεντα Μένωνα (Alc. inc. lib. 46), to which the doubtfully attributed Κλέις ἀγαπάτα (S. inc. lib. $17_2$), Ἄρων . . . τὰν †ἀννύδρομον (S. inc. auct. 8) conform. Δινομένη τὼ Τυρρακήω (Alc. inc. lib. $61_1$) may also perhaps be ranged here and with a similar right ἀ πόλυ περσκέθοισα . . .

Ἐλένα (S. ā $5_{6-7}$) and Ἀχίλλευς ὀ . . . μέδεις (Alc. inc. lib. 31). An exception is furnished by ἀγάνας Ἄτθιδος (S. ē $5_{16}$), so that it must remain doubtful whether τὰι] ξάνθαι δ' Ἐλέναι should be supplemented at S. ā $12_5$ (where ]ξαν not ]·ξαν is the right reading) and ὤβρος Ἄδωνις read at S. inc. lib. $25(a)_1$, a fragment of which the attribution is not certain.

(*b*) When the name qualified by an adjective is that of a divine person the definite article is not employed by Alcaeus:

μεγάλω Δίος (ā $1(a)$).
Δίος αἰγιόχω (inc. lib. 19).
Κρονίδαι παμβασίλη[ι (ā $2(b)_{3-4}$).[1]
χρυσοκόμαι Ζεφύρωι (inc. lib. $3_3$).
εὐπέδιλλος Ἶρις (inc. lib. $3_2$).
ἄγναι Χάριτες? (inc. lib. 64, metrically ambiguous).

αὔτος Κρονίδα[ις (Alc. E $1_3$), if correctly supplemented, is also relevant on the supposition that αὔτω τὼ χρήματος (Alc. F $4_{30}$) and ἀ . . . κατάγωγις αὔτα[ (S. ā $11_{13}$) show αὖτος, 'self', to require the presence of the article with common nouns.

The practice of Sappho is less certain. There is ἀ βροδοδάκτυλος Σελάννα at ē $5_8$ and apparently τὰν πολύολβον Ἀφροδίταν at inc. lib. 18 A. At inc. lib. 8 ἀ χρυσοπέδιλλος Αὔως is possibly but not indubitably correct; the same is true of Ἔρος . . . ὁ λυσιμέλης at inc. lib. $15_1$. So far, then, we might conclude that Sappho, unlike Alcaeus, treats the names of divine persons like other personal names, and gives them the definite article when qualified by an adjective. But Χάριτες μάκαιραι at $\bar{\delta}$ $21(b)_3$ seems so plausible a correction of the μακαιρα of cod. A that we are not in a position to say for certain that τὰν] βροδόπαχυν Αὔων should be supplemented at $\bar{\delta}$ $1_{19}$ or παῖδος βραδίναν δι' Ἀφροδίταν corrected to βραδίνω at $\bar{\zeta}$ $1_2$ App.

§ 25. (i) A noun depending on a proper noun with genitive is not as a rule accompanied by the definite article:

ἐν Ἀίδα δόμωι (S. $\bar{\gamma}$ $3_3$ App.).
]c Ἀίδαο δῶμα (Alc. B $20_{15}$).
εἰc Ἀίδα[ (Alc. D $2(a)_5$).
ἐκ Νήρηος ⟨e.g. μελάθρων⟩ (Alc. B $14_7$).
Λελέγων πόλις (Alc. inc. lib. 13).
Κυπρογενήας παλάμαιcι (Alc. inc. lib. 58).
Ξάνθω ῥόοc (Alc. inc. lib. 73).
Κωραλίω ποτάμω πὰρ ὄχθαις (Alc. inc. lib. $1_4$).
Θυώνας ἰμε[ ⟨e.g. παῖδα⟩ (S. ā $6_{10}$).
ἐc δόμον Χέρρωνος (Alc. B $14_9$).
βώμω Λατοίδα (Alc. D $9_3$).
γόνων ⟨Δίος⟩ (Alc. B $16_7$).
μοῖραν Δίος (Alc. B $11_{10}$).
λωτίνοις . . . ὄχθοις Ἀχέροντος (S. ē $4_{13}$).
χρυcοφάην θεράπαιναν Ἀφροδίτας? (S. inc. auct. 20).

There is an exception in Sappho, *τὰ Λύδων ἄρματα* ($\bar{\alpha}$ $5_{19}$), which exemplifies one of the anaphoric uses[1] of the article, and another in Alcaeus *Διννομένη τὼ Τυρρακήω τἄρμενα λάμπρα κέοντ'* (inc. lib. $61_1$), if *Διννομένη* is a genitive, which also falls under a rule of its own.[2] The probabilities are in favour of the absence of the article at S. $\bar{\delta}$ $11_3$.

(ii) The rule is actually wider than stated above, for as a rule a noun depending on a noun (or pronoun) denoting an animate being is not accompanied by the article:

*θυρώρω πόδες* (S. $\bar{\eta}$ $7_1$ App.).[3]
*πάτρος δόμον* (S. $\bar{\alpha}$ $1_7$ App.).
*ἐν μοιcοπόλων δόμωι?* (S. inc. lib. 35).
*παίδων φρένας* (Alc. inc. lib. $36_2$).
*ἐλάφω βρόμος* (Alc. A $10_6$).
*τᾶc . . . ἔρατον βᾶμα κτλ.* (S. $\bar{\alpha}$ $5_{17}$).
*]δων ἀπάλων . . . ὕμν[ο?* (Alc. B $11_5$).
*ἀπάλας ἑταίρας ἐν cτήθεcι* (S. inc. lib. 11).
*πόλιc αὔτων* (Alc. B $14_{16}$).
*ζῶμα παρθένω* (Alc. B $14_{10}$).
*κεφάλαιcιν ἄνδρων* (Alc. inc. lib. $34_4$).
*φόνοc γυναίκων* (Alc. inc. lib. 68).
*πόθωι παῖδος* (S. $\bar{\zeta}$ $1_2$ App.).
*ἐπαγορίαι πολίταν?* (S. $\bar{\alpha}$ $3_{14}$).

There are, therefore, strong grounds for reading *]τω τέκεος μᾶνιν* at Alc. B $16_8$, not *] τὼ τέκεος*.[4]

(iii) The rule is perhaps even wider still, for though there are one or two exceptions for which no explanation is at present forthcoming, it is possible to observe a definite tendency to dispense with the article with either member of any complex of this form:

*ἔcλων ἴμερον* (S. inc. lib. $22_3$).[5]
*cυμποcίας ἐπόναcιν* (Alc. inc. lib. $46_2$).[5]

*ἀμβροcίας κράτηρ* (S. inc. lib. $26_1$).
*ὑδάτων ῥόαι* (Alc. inc. lib. $14_2$).
*ὄρπακας ἀνήτω* (S. $\bar{\delta}$ $21(b)_2$).

*ἀελίω φάοc* (? S. $\bar{\gamma}$ $5_1$ App., Alc. E $1_{22}$).[6]
*γᾶc ἀπὺ πειράτων* (Alc. inc. lib. $21_1$).[6]
*γᾶc cέοc* (Alc. inc. lib. 51).[6]
*ἦροc ἄγγελοc* (S. inc. lib. 21).
*ἐκ περάτων γᾶc* (Alc. inc. lib. $27_1$).[6]

*ἀνήτω . . . πλέκταιc ὑπαθύμιδαc* (Alc. inc. lib. $39_1$).[7]
*ἀμάρυχμα λάμπρον προcώπω* (S. $\bar{\alpha}$ $5_{18}$).

*ἀελίω κόθαρον φάοc* (Alc. B $10_3$).
*πύαc τέρεν ἄνθοc* (Alc. inc. auct. $2_3$).
*πέτρας καὶ πολίας θαλάccας τέκνον* (Alc. inc. lib. $36_1$).
*ἄρκοc ἰcχύρω βέλεοc* (Alc. inc. lib. $34_5$).
*εὐcδύγων ἄκρα νάων* (Alc. B $5_9$).
*τερένας ἄνθοc ὀπώρας* (Alc. inc. lib. 75).
*μέλαιc νύκτοc ἄωροc* (S. inc. lib. 36).
*πολίας κῦμ' ἄλοc* (Alc. F $4_{27}$).

[1] See § 17. [2] See § 26 (iv).
[3] See § 26 (v) for illustrations of a rule traversed by this instance.
[4] In general words denoting relationships lack the article; see § 23 (β ii).
[5] These would also be accounted for by § 16. [6] See p. xci, n. 1.
[7] These examples would also be accounted for in part by § 17.

There are the following exceptions to be noted:

τὼ πίθω . . . ὀ πύθμην (Alc. D $14_{10}$); it is possible that this falls under the rule illustrated in § 18, but this is not a very satisfying explanation;

τὼν ἀνέμων στάσιν or τὰν ἀνέμω στάσιν (Alc. inc. lib. $2_1$), both equally unexplained at the moment;

ἔρος τὠελίω (S. δ̄ $1_{26}$), an emendation of the reading of cod. A of Athenaeus, εροσα ελιω, for metrical reasons. Apart from the present rule, one would not expect ἀέλιος to be accompanied by the article,[1] but ἔρως ἀελίω is a still more improbable solution of the problem. Lesbian has ἔρος, ἔρον, ἔρωτος (S. ᾱ 4 $(b)_{12}$, ᾱ $12_1$).

λάβαν τὼ ξίφεος falls under a rule of its own (see § 26 (i)).

τύραννον πόλιος τὰς ἀχόλω καὶ βαρυδαίμονος (Alc. inc. lib. $24_2$) has more than one peculiarity and is hitherto unexplained.[2]

§ 26. A rule of great importance is illustrated by the last series of instances to be examined. It is that the definite article regularly accompanies a noun of which the reference is particular when such a noun has an adjective or its equiva-

[1] ἀελίω δύντος (S. ε̄ $5_7$) is the only other example apart from the phrase ἀελίω φάος, but σελάννα likewise dispenses with the article (apart from instances due to special rules, see p. xcii), ἀμφὶ κάλαν σελάνναν (S. ᾱ $5_1$ App.). δέδυκε μὲν ἀ σελάνα (S. inc. auct. $6_1$) would be incorrect for Lesbian. So also we find ἄστερες (S. ᾱ $5_1$ App.).

It may be added further that ὠράνω, ὀράνω (S. ᾱ $1_{11}$ App., γ̄ 2 App., β̄ 8 App., Alc. inc. lib. $14_1$, inc. lib. 32), γᾶ (γαῖα) (n. b. Alc. A $6_{14}$, inc. lib. 32; see p. xxxv), θάλασσα (n.b. Alc. inc. lib. 73; see p. xxxvi, n. 1), are never accompanied by the article.

[2] See § 17.

πόλις is sometimes accompanied by the article, though usually not, without there being any visible distinction of meaning between the cases:

πόλι[ (?, S. ᾱ $13(a)_6$).
ἴραν ἐς πόλιν ἔλθην (Alc. D $11_3$).
δαπτέτω πόλιν (Alc. D $12_7$).
κορύφαν πόληος (Alc. B $13_{18}$).
αἴδως ἄξιος ἐς πόλιν (Alc. inc. lib. 7).
ἄνδρες γὰρ πόλιος πύργος (Alc. E $1_{10}$).
καὶ πόλις αὔτων (Alc. B $14_{16}$).
Λελέγων πόλις (Alc. inc. lib. 13).

but

ὀντρέψει τάχα τὰν πόλιν (Alc. inc. lib. $44_2$).
πόλιος τὰς ἀχόλω καὶ βαρυδαίμονος τύραννον (Alc. inc. lib. $24_2$).

]τᾶνδ[ε . . . | τὰν πό[λιν? (Alc. A $6_{15-16}$) would be a special case.

To say nothing of the instances which fall under a rule of their own, there seems no logical reason for the difference between δαπτέτω πόλιν and ὀντρέψει τὰν πόλιν.

lent predicatively attached to it. A number of apparent exceptions to other rules find their explanation in this. Thus we find:

(i) *ἀβάκην τὰν φρέν' ἔχω* (S. inc. lib. $4_2$).[1]
*καί κεν ἴcως τὰν κεφάλαν ἀργαλέαν ἔχοι* (Alc. inc. lib. $20_2$).[1]
*χρυcοπάcταν τὰν κυνίαν ἔχων* (Alc. inc. lib. $5_1$).[1]
*ἔχηιc τὰν δόξαν οἵαν ἄνδρεc ἐλεύθεροι*; (Alc. D $14_{11}$).

*ἐλεφαντίναν λάβαν τὼ ξίφεος χρυcοδέταν ἔχων* (Alc. inc. lib. $27_{1-2}$)[2] forms an apparent exception, which may be justified by the following consideration. Since it is to be presumed that the gift was not a gold-mounted ivory sword-handle but a sword with a gold-mounted ivory handle the phrase is a shorter and more elegant way of expressing *τὸ ξίφοc ἔχων ἐλεφαντίναν τὰν λάβαν χρυcοδέταν ἔχον*.

*ἀνθέμοιcιν ἐμφέρην ἔχοιcα μόρφαν* (S. inc. lib. $17_{1-2}$), on the other hand, is a real exception, but the ascription of this quotation to Sappho is already so questionable that the fact only increases our suspicions.

(ii) *ἀβλάβη[ν μοι τὸν κακί]γνητον δότε τυίδ' ἵκεcθαι* (S. ā $3_{1-2}$).[3]
*τὰν κακιγ]νήταν δὲ θέλοι πόηcθαι ⟨ ⟩ τίμαc* (S. ā $3_{9-10}$).[3]
*τὸ]ν ἄνδρα [ ].cτον?* (S. ā $5_{7-8}$).[3]

Although the article in these places is supplied by conjecture we need have little doubt that the supplements are correct.

(iii) *ἴψοι τὸ μέλαθρον ἀέρρετε* (S. η̄ $8_{1-3}$ App.).
*μυνάμενος ἄλλοι τὸ νόημμα* (Alc. inc. lib. 70).

An exception is furnished by *κάτω γὰρ κεφάλαν κατίcχει* (Alc. inc. lib. $35_3$) where the article would have been expected. It may be worth while suggesting that the otherwise inexplicable presence of the article in *πὰρ δ' ἴειcι τὰ πτέρα* (S. ā $14_2$ App.) is due to the value of *πάρ* as a predicate.[4] At Alc. C $1_{26}$ *ἄπτε τὸ πῦρ μέγα* may perhaps be the correction needed.

(iv) *ἀ δ' ἐέρca κάλα κέχυται* (S. ē $5_{12}$).
*πλήρηc μὲν ἐφαίνετ' ἀ cελάννα* (S. inc. lib. $39_1$).[5]
*Δινnομένη τὼ Τυρρακήω τἄρμενα λάμπρα κέοντ' ἐν Μυρcινήωι*; (Alc. inc. lib. $61_2$).[6]

[1] See § 23 (β).
[2] See § 23 (β iv) and § 25 (iii).
[3] See § 23 (β ii).
[4] See § 23 (β i).
[5] See p. xci, n. 1.
[6] See § 25 (i).

The last instance must be supposed to mean 'are the arms of Dinnomenes which are deposited in the Myrsineon still bright?' Otherwise it would be proper to correct *τἄρμενα* to *τ' ἄρμενα*.

(v) *ἀ δ' ὥρα χαλέπα* (Alc. inc. lib. 23 $(a)_2$).
*τὰ δὲ cάμβαλα πεμπεβόηα* (S. $\bar{\eta}$ 7 $(a)_2$ App.).
*δίχα μοι τὰ νοήμματα* (S. $\bar{\beta}$ 7).
*τὸ γένηον μέλαν ἔμμεναι?* (Alc. F $7_9$).

These instances suggest that we should read *ταῖcι . . . ψῦχροc μὲν ἔγεντ' ὀ θῦμοc* at S. $\bar{\alpha}$ $14_1$ App. (see § 23 (*β* i, iii)).

At Alc. inc. lib. $2_7$, *λαῖφοc δὲ πὰν ζάδηλον*, the article is doubtless absent because *πάν* makes it unnecessary,[1] and similarly at S. $\bar{\delta}$ 22(*a*), we find *εὐμορφοτέρα Μναcιδίκα* because proper nouns dispense with the article.[2] The difference between *θυρώρω πόδεc ἐπτορόγυιοι* and *τὰ δὲ cάμβαλα πεμπεβόηα* (S. $\bar{\eta}$ $7_{1-2}$ App.) instructively shows the influence of the form on the expression, for evidently the two nouns are exactly parallel, and it is only the rule exemplified on p. xc which explains the article's absence in the first case.

The generic article does not occur in complexes of this form and so we find *ἀργάλεον Πενία* (Alc. inc. lib. $41_1$)—and no doubt

[1] The definite article never accompanies *παῖc*, *παῖca*, *πάν*, whether in the meaning 'every' or in the meaning 'all'. The evidence, which is sufficient to make this rule tolerably certain, is as follows:
*θάλaccαν παῖcαν* (Alc. B $5_6$), *λαῖφοc πάν* (Alc. inc. lib. $2_7$), *πὰν φόρτιον* (Alc. D $15_1$), *παῖca cτέγα* (Alc. inc. lib. $34_2$). *Λυδίαν παῖcαν* (S. inc. lib. $17_3$) is in an uncertainly attributed fragment, *πά]ντα χρόα* (S. $\bar{\delta}$ $1_{13}$) is a probable but not an inevitable supplement;
*πάντα ἄcτρα* (S. $\bar{\epsilon}$ $5_9$), *ἀcτέρων πάντων* (S. $\bar{\eta}$ 1(*b*)), *πάντας μάκ[αρας* (?, Alc. B $14_6$), *παίcαιc νύκτας* (Alc. D $14_9$), *παίcαν κακοτάτων* (Alc. A $10_2$), *πάντας θαλάμοιc* (Alc. inc. auct. 12).
In addition we must note the following examples where there is no noun:
*πάντα λῦcαι* (S. $\bar{\alpha}$ $3_5$), *μάλιcτα πάντων* (S. $\bar{\alpha}$ $14_3$), *οὐ πάντ' ἦc* (Alc. D $9_1$), *πάντα δὲ δίψαιc'* (Alc. inc. lib. 23 $(a)_2$), *πάντ' ἐπόρειc* (S. inc. auct. 3 = Alc. inc. auct. 8), *πὰν τόλματον* (S. $\bar{\alpha}$ $2_{17}$ App.). The only place where we find the definite article present is S. $\bar{\alpha}$ $12_8$ *παίcαν τὰν μερίμναν*. The lack of context makes it impossible to offer a likely explanation of this isolated phenomenon. It is worth while pointing out that in all probability we must not see in *τάν* the possessive article, since a comparison of *ὀνίαν δὲ λύγραν* [e.g. *ἐκλάθοι*]*το* (S. $\bar{\alpha}$ $3_{10}$), *χαλέπαν δὲ λῦcον ἐκ μερίμναν* (S. $\bar{\alpha}$ $1_{25}$ App)., *ἔκ μ' ἔλαcαc ἀλγέων* (Alc. inc. lib. 55), *εὐρύcαο δ' ἐκ πόνων* (Alc. inc. lib. $27_4$) seems to show that in such cases possession is not expressed. The same seems to be true of Alc. D $11_{1-2}$ *Λύδοι μὲν ἐπα[ | cυμφόραιcι.*

[2] See § 24.

ἄγχι γὰρ ἀμέρα (S. β̄ $1_9$), δάκτυλος ἀμέρα (Alc. inc. lib. $22_1$), νῦν δὲ γύναικες μιαρώταται λέπτοι δ' ἄνδρες (Alc. inc. lib. $23(a)_{4-5}$), ἄνδρες γὰρ πόλιος πύργος (Alc. E $1_{10}$).

The doubt attaching to ὀ πλοῦτος . . . οὐκ ἀcίνης πάροικος (S. inc. lib. $33_1$) has already been mentioned (§ 16 (i)).

A real exception appears to be furnished by the instance τὸ γὰρ Ἄρευι κατθάνην κάλον (Alc. inc. lib. 78), which is also remarkable as being the only articular infinitive—]το λάθεcθαι (Alc. B $11_4$) being too doubtful to be counted as a second—in Lesbian. What is usual is illustrated by εὔμαρες cύνετον πόηcαι (S. ᾱ $5_5$), φάρμακον (?) δ' ἄριcτον μεθύcθην (Alc. inc. lib. $11_3$), and in any attempt to reconstruct S. inc. lib. 85 it will be well to dispense with the article before ἀποθνήcκειν—and, it may be added, before θέοι also.[1]

In conclusion it is to be observed that we are now enabled to interpret S. δ̄ $1_{14}$ as a general description of old age. It is not a description of the old age of some particular person, for then we should expect ἐγέν]ονθ' αἱ τρίχες (see § 26 (v)).

[1] Not only does not the article in any instance accompany θέοι or any of its substitutes (μάκαρες, Ὀλύμπιοι, and the rest), but in general all such plurals referring to classes of persons dispense with it, αἰμίθεοι, ἄνθρωποι, ἄνδρες, γύναικες, πάρθενοι, πόλιται, ναῦται and so forth.

# CONCORDANCE

P. Oxy. xv. 1789

| | |
|---|---|
| 1 $i_{1-14}+2$ | = A 5 |
| 1 $i_{15-19}+3$ i | = A 6 |
| 1 ii + 3 ii | = A 6 |
| 4 om. | |
| 5 om. | |
| 6 | = A 7 |
| 7 | = A 2(*a*) |
| 8 | = A 3 |
| 9 | = A 12 |
| 10 | = A 2(*b*) |
| 11 | = A 2(*a*) |
| 12 | = A 6 |
| 13 | = A 8(*a*) |
| 14 om. | |
| 15 | = A 8(*b*) |
| 16 | = A 10 |
| 17 | = A 8(*b*) |
| 18 om. | |
| 19 om. | |
| 20 | = A 4(*b*) |
| 21 | = A 4(*a*) |
| 22 | = A 5 |
| 23 om. | |
| 24 | = A 1 |
| 25 | = A 1 |
| 26 | = A 1 |
| 27 om. | |
| 28 | = A 9(*a*) |
| 29 | = A 10 |
| 30 | = A 9(*b*) |
| 31 | = A 11 |
| 32 om. | |
| 33 om. | |
| 34 | = A 1 |
| 35 om. | |
| 36 om. | |
| 37 om. | |
| 38 om. | |
| 39 om. | |
| 40 | = A 7 |
| 41 om. | |

P. Oxy. x. 1233

| | |
|---|---|
| 1 i | = B 8 |
| 1 $ii_{1-7}$ | = B 9 |
| 1 $ii_{8-20}$ | = B 10 |
| 2 i | = B 13 |
| 2 $ii_{1-16}$ | = B 14 |
| 2 $ii_{17-23}$ | = B 15 |
| $3_{1-7}$ | = B 16 |
| $3_{8-15}$ | = B 17 |
| 4 | = B 5 |
| 5 | = B 6(*a*) |
| 6 | = B 6(*b*) |
| 7 | = B 6(*c*) |
| 8 | = B 11(*a*) |
| $9_{1-8}$ | = B 16 |
| $9_{9}$ | = B 17 |
| $10_{1}$ | = B 1 |
| $10_{2-9}$ | = B 2 |
| 11 | = B 20 |
| 12 | = B 13 |
| 13 | = B 3 |
| 14 | = B 7 |
| 15 | = B 13 |
| 16 | = B 4(*a*) |
| 17 | = B 18 |
| 18 | = B 17 |
| 19 om. | |
| 20 | = B 11(*b*) |
| 21 | = B 18 |
| 22 | = B 4(*b*) |
| 23 | = B 13 |
| 24 om. | |
| 25 | = B 6(*d*) |
| 26 | = B 4(*c*) |
| 27 om. | |
| 28 | = B 3 |
| 29 om. | |
| 30 | = B 12 |
| 31 | = B 19 |
| $32_{1}$ | = B 21 |
| $32_{2-7}$ | = B 22 |
| 33 | = B 23(*b*) |
| 34 | = B 23(*a*) |

Berl. Kl. Text. v (2). xii. 2

= C 1

P. Oxy. x. 1234

| | |
|---|---|
| $1_{1-6}$ | = D 10 |
| $1_{7-14}$ | = D 11 |
| 2 $i_{1-13}$ | = D 12 |
| 2 $i_{14-15a}$ | = D 13 |
| 2 ii | = D 14 |
| 3 | = D 15 |
| 4 | = D 18 |
| 5 | = D 18 |
| 6 | = D 17 |

P. Oxy. xi. 1360

| | |
|---|---|
| Introd.$_{1-6}$ | = D 10 |
| Introd.$_{7-12}$ | = D 11 |
| $1_{1-8}$ | = D 8 |
| $1_{9-13}$ | = D 9 |
| 2 | = D 16 |
| 3 | = D 2(*a*) |
| $4_{1-8}$ | = D 6 |
| $4_{9-10}$ | = D 7 |
| 5 | = D 5 |
| 6 | = D 4(*b*) |
| 7 om. | |
| 8 om. | |
| 9 om. | |
| 10 | = D 3(*a*) |
| 11 | = D 4(*a*) |
| 12 | = D 3(*b*) |
| 13 | = D 1 |
| 14 om. | |
| 15 om. | |
| 16 om. | |
| 17 om. | |
| 18 | = D 2(*b*) |
| 19 om. | |
| 20 om. | |
| 21 om. | |
| 22 om. | |
| 23 om. | |
| 24 om. | |
| 25 om. | |
| 26 om. | |
| 27 om. | |
| 28 om. | |
| 29 om. | |

Berl. Kl. Text. v (2). xii. 1

| | |
|---|---|
| $i_{1-18}$ | = E 1 |
| $ii_{1-9}$ | = E 2 |
| $ii_{10-23}$ | = E 3 |

Rev. Et. gr. xviii. 413

= E 1

P. Oxy. xv. 1788

| | |
|---|---|
| 1 | = F 1 |
| $2_{1-9}$ | = F 7 |
| $2_{10-14}$ | = F 8 |
| 3 | = F 7 |
| $4_{1-38}$ | = F 4 |
| $4_{39-40}$ | = F 5 |
| 5 | = F 3 |

P. Oxy. xv. 1788

$6_{1-13}$ = F 4
$6_{14-15}$ = F 5
7 = F 12
8 = F 10
9 om.
10 = F 10
11 = F 4
12 = F 9
13 = F 14
14 = F 13
15 i = F 4
15 $ii_{1-8}$ = F 5
15 $ii_{9-28}$ = F 6

Bergk, Poet. Lyr. Gr.[4] Alcaeus

1 = ā 1(*a*)
2 = ā 1(*c*)
3 = ā 1(*b*)
4 = ā 1(*d*)
5 = ā 2(*b*)
6 = ā 2(*a*)
7 = ā 2(*c*), (*d*)
8 = inc. lib. 127
9 = inc. lib. 1
10 = inc. lib. 105
11 = inc. lib. 25(*a*)
12 = inc. lib. 25
13 A = ā 3
13 B = inc. lib. 3
14 = ā 4
15 = inc. lib. 34
16 = $\bar{\theta}$ 1
17 = inc. lib. 32
18 = inc. lib. 2
19 = A 6
20 = inc. lib. 8
21 = inc. lib. 7
22 = inc. lib. 66
23 = inc. lib. 106
24 = inc. lib. 107
25 = inc. lib. 44
26 = inc. lib. 10, inc. lib. 51
27 = Sapph. inc. auct. 7
28 = inc. auct. 1
29 = inc. lib. 50
30 = inc. lib. 78
31 = inc. lib. 6
32 = inc. lib. 108(*a*), (*b*)
33 = inc. lib. 27
34 = inc. lib. 14
35 = inc. lib. 11

Bergk, Poet. Lyr. Gr.[4] Alcaeus

36 = inc. lib. 39
37 A = inc. lib. 24
37 B = inc. lib. 109
38 = inc. auct. 3
39 = inc. lib. 23(*a*), (*b*)
40 = inc. lib. 29
41 = inc. lib. 22
42 = B 22
43 = $\bar{\iota}$ 1
44 = inc. lib. 18
45 = inc. lib. 45
46 = inc. lib. 46
47 = inc. lib. 47
48 A = inc. lib. 65
48 B = inc. lib. 31
49 = inc. lib. 37
50 = inc. lib. 35
51 = inc. lib. 36
52 = inc. lib. 54
53 = inc. lib. 9
54 A, 54 B = inc. lib. 79(*a*), (*b*)
55 = inc. lib. 62
56 = inc. lib. 52
57 = inc. lib. 43
58 om.
58 adn. = inc. lib. 110, inc. lib. 111
59 = A 10
60 = inc. lib. 58
61 = inc. lib. 75
62 = inc. lib. 64
63 = Sapph. ā 10
64 = inc. lib. 33
65 = inc. lib. 13
66 = inc. lib. 60
67 = inc. lib. 74
68 = inc. lib. 12
69 = inc. lib. 4
70 = inc. auct. 4
71 = inc. lib. 15
72 = inc. lib. 56
73 = $\bar{\beta}$ 2
74 = ā 5
75 = inc. lib. 25(*c*)
76 = $\bar{\theta}$ 2
77 = inc. lib. 38
78 = inc. lib. 40
79 = inc. lib. 63
80 = $\bar{\gamma}$ 1
81 = inc. lib. 26
82 = inc. lib. 28
83 = inc. lib. 17

Bergk, Poet. Lyr. Gr.[4] Alcaeus

84 = inc. lib. 21
85 = inc. lib. 19
86 = inc. lib. 16
87 = $\bar{\zeta}$ 1
88 = inc. lib. 30
89 = inc. lib. 70
90 = inc. lib. 59
91 = inc. auct. 5
92 = inc. lib. 41
93 = inc. lib. 42
94 = inc. lib. 61
95 = inc. lib. 55
96 = inc. lib. 69
97 = A 10
98 = A 10
99 = inc. lib. 71
100 = $\bar{\delta}$ 1
101 = $\bar{\zeta}$ 1
102 = inc. lib. 53
103 = $\bar{\eta}$ 1
104 = inc. lib. 49
105 A = inc. lib. 72
105 B = inc. lib. 48
106 = inc. lib. 112
107 = inc. lib. 113
108 = inc. lib. 114
109 = B 17
110 = inc. lib. 115
111 = inc. lib. 116
112 = inc. lib. 117
113 = inc. lib. 118
114 = inc. lib. 119
115 = inc. lib. 120
116 = inc. lib. 121
117 = inc. lib. 122
118 = inc. lib. 123
119 = inc. lib. 124
120 = inc. lib. 80
121 = inc. lib. 81
122 om.
123 = inc. lib. 82
124 = inc. lib. 25(*b*) *adn.*
125 = inc. auct. 6
126 = inc. lib. 104
127 = inc. lib. 83
128 om.
129 = inc. lib. 84
130 = inc. lib. 85
131 = inc. lib. 86
132 = inc. lib. 87
133 = inc. lib. 89
134 = inc. lib. 90
135 = inc. lib. 91

Bergk, Poet. Lyr. Gr.[4]
Alcaeus
136 = inc. lib. 92
137 = inc. lib. 93
138 = inc. lib. 94
139 = inc. lib. 96
140 = inc. auct. 7
141 = $\bar{\beta}$ 1
142 = inc. lib. 97
143 om.
144 = inc. lib. 98
145 = inc. lib. 99
146 = inc. lib. 125
147 = inc. lib. 100
148 = inc. lib. 101
149 = inc. lib. 88
150 om.
151 = inc. lib. 126
152 = inc. lib. 103
153 = inc. lib. 76

Bergk, Poet. Lyr. Gr.[4]
Alcaeus
154 = inc. lib. 77
155 = inc. lib. 102
p. 194 = inc. lib. 67

Alcman
115 = inc. auct. 11

Sappho
54 = inc. auct. 2
66 = inc. lib. 25(*b*)

Adespota
61 = inc. auct. 8
63 = inc. auct. 9
77 = inc. auct. 10

P. Oxy.
ii. 221 $xi_9$ = inc. lib. 73

P. Oxy.
viii. $1086_{113}$ = inc. lib. 5
viii. 1087 $ii_{52}$ = inc. lib. 95

Schol. Gen. Il.
Φ 319 = inc. lib. 20
Φ 483 = inc. lib. 68

Ind. Rost.
1890/1, p. 16 = inc. lib. 57

Himer. Nap. (Hermes xlvi. 421) = inc. lib. 128

Zonar. in ἀνέῳγε = inc. auct. 12

# THE TEXT

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## A 1

Quattuor fragmenta coniunxi ab Hunt, P. Oxy. xv. 1789, 24-26 et 34, primum edita. 1

]ν· πάντα δὲ να[
] ἀπόλλυται· κ̣[
]ικαιςταιπο[
]φρο̣[. . .]τ̣ι[
]αλαι̣[ 5
]κ̣ρετεω̣[. .]ο̣[
]π̣ραπειςομαι[
]ε μέμπτον ὠ[
]̣έξεται δ[
]ντακακ[ 10
]ν᾽ ὦ[

. . . . . .

1 δε᾽να 2 κ[ potius quam ν[ 3 Vestigiis etiam καιεται admittitur 4 Vel φρε[ 6 Vel fort. τεο[ 7 Vel ]η Nescio an etiam πειδο possis 8 ε᾽μέμ 9 Vix ]δεξ. Credideris ]ξεξ coeptum esse scribi 10 κἄκ 11 ]ν᾽ὦ[, quo etiam ]ν ὦ[ significari potest

## A 2

Duo fragmenta coniunxi ab Hunt, P. Oxy. xv. 1789, 7 et 11, primum edita, quibuscum tertium ab eodem P. Oxy. xv. 1789, 10, primum editum, tanquam ex eadem papyri parte oriundum, una collocavi. 2

(*a*) = fr. 7 et 11. (*b*) = fr. 10.

. . . . . . . . . . . .

] ]ρματ[
] ]δην᾽ ὠ[
] ]̣. .μη[ 3
] . . . . . .
] 5
]
]ν



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]νον·
].
]
]λιας[
]ς κάκον[

. . . . . .

(*a*) 5 Hic v. fort. primus fuit col. Marg. v. l. ]ταδεως· 7 Marg. v. l. et schol. [1] ·τᾶνδᾱ· [2] βαρη αιρουσ[ Inter 8–9 marg. gl. [1] απολελειμ- [2] μενον (sive [1] απολελειμ[μενον -|[2] μενον) 12 Vel ]ε
(*b*) 2 Nescio an etiam ]κην' possis

## A 3

**3** Editio princeps: P. Oxy. xv. 1789, 8 (Hunt). Ipse contuli.

. . . . . .

]ε πότνιακ[
]μάδοκον
]
]ννέχει
]ώνυμον· 5
]άψετ' [
]
]άρον
]τό[.].

. . . . . .

1 νιᾶκ 2 μάδ οκο incertiss. 5 ]ῶν 6 ]ά̣ψ̣ε̣̈τ̈[˝ [αι conieceris 8 ]άρ Marg. vestig. sch. 9 Vel ]γό; mox fort. ]ω

## A 4

**4** Editio princeps: P. Oxy. xv. 1789, 20 et 21 (Hunt). Ipse contuli et utpote ex eadem papyri parte oriunda una collocavi.

(*a*) = fr. 21.

. . . . . .

]κρακαμ[
]ταμεγαλ[
].αιc· ς . . .[ 3

. . . . . .

2 Vel ]γα 3 ]π, ]ν, simm., possis Pro ς litt. ε vel θ possis

(*b*) = fr. 20.

. . . . . .

]λ̣α̣γ̣ι̣τ̣ω̣[
]ψε· καὶ
]
]δίκωc·
]c 5

. . . . . .

1 Fort. ἀλ]λ' ἀγιτω, sed pro λ et *a* litt. *a* et λ, pro γ litt. ι, simm., pro ι litt. γ, simm., possis

## A 5

Editio princeps: P. Oxy. xv. 1789, 1 $i_{1-14}+2$, 22 (Hunt). Ipse contuli. 5
Desunt plenae col. quattuor vv., quorum part. in fr. ab Hunt numero 22 notat. exstare credo:

. . . . . .

]π̣αρμέν̣[
]τοτ̣ἆδήπ[
]̣[

. . . . . .

quos in loc. asteriscis signat. reducendos esse censuerim.

Notandum est initia versuum huius carminis sinistrorsus ita eminuisse ut ἐν εἰcθέcει quod vocatur fuerint vv. 1–6 subsequentis.

[ ]
[ ]
] * [
] * [
]. . .[ ]*[
]. .ραιc ἔχηι. 6
]εῦ πρὸc μακα[
]νομ̣[. .]τοιc[.]θαροc κ̣[
]ενέτω μηδὲ πονήμε[ν]οι
ζαλλευόντο]ν ἀείκεα. 10
]τι[.] κεκρ[ί]μενοc γάμει
]κε ξυcτοφο[ρή]με[

]ακ᾽ αὔταν γλυκέως [
βα]cίλευc ἔχην. 14
]εκα πόλλαc[.]πα.αμ. .α[
]ιμένην· α[. . .]ρ ἔμοι τότα
γέ]νοιτ᾽ ὅπποτα[.]μέ . . ν
]ηι γάμον 18

6 ]λ, ]χ, simm., tum *ν* vel *ι* χηι· *ι*, ut vid., delet. Marg. reliqu. v.l. et schol. $^{1}$τ[c. 15 litt.]ς· μη$^{2}$[ ? ] 7 ἑῦ Marg. reliqu. schol. 8 Vel νον[ Nisi θα posceret metrum θλ script. crederes, pro ρ litt. etiam *ι* vel *υ*, mox nescio an κλ[, κν[, κρ[ possis 9 ]ενέτ (' incert.) δε᾽πονή-με[ν]οι[ cum diastole non congruit v.l., dub. utrum μηδὲ πονήμενοι an cum e.p. μηδ᾽ ἐπονάμενοι sit legend. Alc. F 6$_{17}$ προcθεπονήμ[ i.e. πρόcθ᾽ ἐπονήμενοι habes 10 E marg. supplevi ubi ζαλλεὺόντον ζαλλευετωcαν (sup. ζαλλευετωcαν schol. delet. ]. . ιcαντεc) ]ν᾽α in lit. εἰκεα· 11 Suppl. e.p. γάμ 12 κἔξ [. ′] Suppl. e.p. 13 ]τ, ]κ, simm. κ᾽άν Marg. v.l. ·ταντ . .[.]ωε·, fort. ταχ[ 14 Suppl. e.p. cίλ ην· 15 Suppleverim ἔνν]εκα κα:πόλ. Inter *μ* et *α* litt. *π* vel *η*, tum *υ*, *ρ*, *ι*, simm., possis Marg. v.l. ·τ. . . .·[ 16 μένην· α[ἰ γὰ]ρ suppl. e.p. quod vix legi potest τα[ in lit. 17 Suppl. e.p. τ᾽όπ λ[ vel δ[ ]·μέ ut vid. (velut [ᾶ]μέ) 18 ]λ, simm. ηι ut vid. *ι* delet. γάμ ε pro *ο*, *ι* pro *ν* possis

## A 6

6 Duobus fragmentis ab Hunt, P. Oxy. xv. 1789, 1 i$_{15–20}$, ii, 3, primum editis, tertium subiunxi ab eodem P. Oxy. xv. 1789, 12, primum editum.

Col. i. τὸ δηῦ]τε κῦμα τὼ π[ρ]οτέρ[ω †νέμω]
cτείχει,] παρέξει δ᾽ ἄ[μμι πόνον π]όλυν
ἄντλην ἐπ]εί κε νᾶ[ος ἔμβαι
]όμεθ᾽ ἐ[ 4
]. .[. .][
[ ]

Col. ii. φαρξώμεθ᾽ ὡc ὤκιcτα[
ἐc δ᾽ ἔχυρον λίμενα δρό[μωμεν, 8
καὶ μή τιν᾽ ὄκνος μόλθ[ακος
λάχηι· πρόδηλον γὰρ μέγ[α
μνάcθητε τὼ πάροιθα μ[
νῦν τιc ἄνηρ δόκιμος γ[ 12

καὶ μὴ καταιcχύνωμεν [
ἔcλοις τόκηας γᾶc ὕπα κε̣[ιμένοις
. .] τᾶνδ[
τὰν πο[
ἔοντε̣[c
τὼν cφ[
ἔοικε[
ταῖ[c
ἀλλ̣.[
. .].[
[ ]
π̣[. .].[
μ[η]δ' ἄμμ[ι] λω̣[
γε̣[.]oc μενέ[
μοναρχίαν δ̣[
μ]ηδὲ δεκωμ̣[
. .]. . ιδημφ̣.[
. .]̣.οιcί τ' ὕποπ[
. .]αίνων· ἐκ[

Hoc carmen ad Myrsili tempora spectare docet Heracleitus l.c.
1–3 Ex Heracl. Qu. Hom. 5 (p. 7 Oelmann, all.) suppl. e.p. 1 δι' εὖτε cod. G, Aldina, δ' εὖτε codd. A, B, δ' αὖτε cod. O, δηὖτε ci. Seidler (?) προτέρω νέμω codd. A, B, G, Ald., προτέρω νόμω cod. O. Nondum expeditum 2 ξ̣ε̣ῖι 3 κε'να[ ἐμβαίνει codd., corr. Seidler 4 όμεθε 5 ]c, ]ε, ]ο, simm., mox punct. sup. lin. 6 Lac. unius v. statuendam esse novum frag. prox. columnae subditum docet 7 μεθ'ως 8 εcδ'έχ λίμ Suppl. e.p. Post hunc v. paragraphum om. add. alia man. 9 όκ μ̈ο̈λθ[ Suppl. e.p. 10 λα̣χ̣̈ηι, ι ita delet. ut speciem puncti (η·) reliquiae praebeant Inter γαρ et μεγ punct. sup. lin. non suo loco, putaveris, posit. 11 τω̈̃ν̈ θα̈̃· Vel ν[ 12 άνηρ Vel γο[ ; γε[νέcθω probab. suppl. e.p. 14 έc τόκ γᾶc ὕ̈̃πα Suppl. e.p. 15 Vel .]τᾶν οἱ] hic, πό[λιν prox. v., probabiliter suppl. e.p. 17 έον Suppl. e.p. 18 τὼν 20 ταῖ[cι vel ταῖ[cδε suppleris 21 ο[, ε[, ω[ possis 25 Supplevi 26 Vel fort. γο[ νέ[ ut vid. 27 δε[, δο[, simm. 28 Suppl. e.p. Post hunc v. veri simile est novi carm. init. statui debere. Nullum quidem coronidis vestig. in marg. apparet—immo coronidis loco litterae reliquiae (fort. ᾱ, δ) ad versuum enumerationem spectantis videntur exstare—sed ad priorum metr. vv. 29–31 aegre accommodare possis 29 φε[, φο[ possis 30 ]ι ut vid., sed fort. ]ν, simm. εἴτ' ὑπ Inf. marg. schol. trium ll. ex quo nihil iam nisi Μυρσίλου, tyranni nomen, intelligi potest

## A 7

**7** Duo fragmenta coniunxi ab Hunt, P. Oxy. xv. 1789, 6 et 40, primum edita.

. . . . . .

] ὦφ.[
] *ἀιδρείᾳ.*[
]. [.].*β.α πάν*[*τ*
].*και μάλ' ἔων ἀ*[ 4
—
]*νάντ' ἄνδροc πολ*[
] *Πελάcγων Αἰολ*[
]*ποτ' ἐξεπε.*[
*ἄ*]*ναξ γλαφύρα*[ 8
—
]*ε Κιρcάηcι.*[
]*ν ὠκήαιcι κ*[
]*τ' ἐξίειc φάλ*[
]*ν ἴχθυ*[ 12
—

Paragraphos supplevi, ut patefiat metrum.

1 ]'ὦφ.[ *ε*[, *ρ*[, *ν*[, simm., sed etiam alia possis 2 ]*α'ἰδρείᾳ.*[ *ι*[, *κ*[, *ν*[, simm., possis 3 ]*α*, ]λ, simm., tum *π*[, *ν*[, simm., possis, mox de ]*αβρα* vix cogitandum *α'πάν*[ 4 *μάλ'έων* 5 *άντ'ἄν* 6 λάc 7 *πόκ'* *επεκ*[ scriptum esse videtur, sed nescio an *επει*[ voluerit 8 *ἄ*] suppl. e.p. *φύρ* 9–12 Eandem fabulam narrari credideris ad quam Pausaniae verba spectant, x. 13, 10 (iii. 136 Spiro): *πρὶν γὰρ δὴ ἐc* Ἰταλίαν *ἀφικέcθαι ναναγίᾳ τε ἐν τῷ πελάγει τῷ* Κ*ριcαίῳ τὸν Φάλανθον χρήcαcθαι καὶ ὑπὸ δελφῖνοc ἐκκομιcθῆναί φαcιν ἐc τὴν γῆν* 9 ]*ε'κἴρcᾴη* Pro *ι.*[ fort. *ρ.*[, *γ.*[, simm., vel *π*[ legi potest 10 Fort. *ναῦcι*] s. *νάεccι*] supplend. Potius *κ*[ quam *ν*[ 11 ]*τ'εξἴειcφάλ*[

Inf. marg. scholii reliquiae: ].*η* (sive ]*αι*) *περιπρο*[ | ² ].[?].[?].*νν*[

## A 8

**8** Duo fragmenta ab Hunt (P. Oxy. xv. 1789, 15 et 17) primum edita coniunxi et cum tertio ab eodem (ibid. 13) primum edito, tanquam ex eadem papyri parte, collocavi.

(*a*) = fr. 13.

. . . . . .

]
]
]. . *νν μα*[

]ρ πρὶν θα[
]άχην·
. . . . . .

1 videtur fuisse prim. col. Fort. ]αν 3 Nescio an ]άν possis

(*b*) = fr. 17 + 15.

. . . . . .
]cτε[
]
]ο̣ρον[
]ω̣ν φ[
. . . . . .

1 ]cτε[ 3 Vel ]φ 4 Vel ]ον

## A 9

Editio princeps: P. Oxy. xv. 1789, 28 et 30 (Hunt). Ipse contuli et tanquam ex eadem parte papyri una collocavi. **9**

(*a*) = fr. 28.

. . . . .
ἐ̣[
κα[

(*b*) = fr. 30.

. . . . . .
]̣αδ[
]άνδρ̣[
]τήμ[
. . . . . .

(*a*) 1 εc[, εφ[, εθ[ possis 2 ultimus col., ut vid.
(*b*) 1 ]τα, ]γα, simm. 2 Vel ι[, η[

## A 10

Duo fragmenta coniunxi ab Hunt, P. Oxy. xv. 1789, 29 et 16, primum edita. **10**

]̣κακ̣[
ἔμε δείλαν, ἔ]με παίc[αν κακοτάτων πεδέχοιcαν
]δομονο̣[
]ει μόροc αἶcχ[
ἐπὶ γὰρ πᾶρ]οc ὀνίατον [†ἱκνεῖται
ἐλάφω δὲ] βρόμοc ἐν c[τήθεcι φυίει φοβέροιcιν

*μ*]*αινόμεν*[*ον*
— ] *ἀνάτ*[*αις* 8

. . . . . .

1 ]*ν*, simm. Fort. ult. v. carminis 2–8 Ad rem cf. quae *BQR.* iii. 289 disserui 2 Ex Heph. Ench. xii. 2, Heph. *π. ποιημ.* iii. 5, iii. 7 (pp. 38, 65, 66 Consbruch) supplevi *πάις* 3 Vel *ε*[ 4 Paragr. supplevi *αἷς αἶς χ*[*ροος* suppleverim 5 Ex Herodian. *π. μ.* λ. *β̄* 36 supplevi, ubi *ἐπὶ γὰρ τὸ πάρος ὀνειαρὸν ἱκνεῖται* cod. H ; *τὸ* del., *πᾶρος* em. Seidler *ονἵατον* 6 Ex Sch. Soph. Oed. R. 153 (p. 171 Papageorgius) supplevi, ubi *φύει*, quod fort. *φύσει* corrigend., et *φοβερὸς*, quod correxi, cod. L 7 Paragr. supplevi *μ*] suppl. e.p., [*ον* ego, e gl. interlin. *μα*]*νιωδες* 8 fort. ult. columnae. E gl. *αταις* subter scripta aut [*αισιν* aut [*αις'* supplend. esse liquet

## A 11

**11** Editio princeps: P. Oxy. xv. 1789, 31 (Hunt). Ipse contuli.

. . . . . .
]̣.*αλος*[
]*τοπον*[
]̣.*αράγῃ*[
]̣. .*ἔγωγ*[
]̣*ο̣δ*[ 5

. . . . . .

1 ]*κ* vel ]*λ* 2 ]*το* fort. *ετο* pro *ατο* 3 ]*ρ* possis *γη*[ incertiss., *π*[ possis 4 *ἔγωπ*[ possis

## A 12

**12** Editio princeps: P. Oxy. xv. 1789, 9 (Hunt). Ipse contuli.

. . . . . .
]*νδε̣.ω̣*[
]̣.*ιν ποης*[
]*αρέσσετ' ἀ*[
]̣.*ος οὐδε̣*[ 4

. . . . . .

1 *ετ*, *ερ*, *ευ*, simm. 4 ]*θ*, ]*ω*, simm. Vel *δω*[, simm.

Cum incertum sit, quot sint librariorum manus in papyro littera A notata distinguendae, quae ad singulos referendae sint partes hic decernere conari visum est, ne nimium apparatus criticus oneretur.

Textus ipse paene totus uni eidemque manui videtur esse tribuendus, nisi forte alteram locis admodum paucis, velut ]*ν'α* $5_{10}$, *τα* $5_{16}$, ]*υλυν* $6_2$,

agnoscere licet. Accentus autem et distinctiones notaeque ceterae non omnes primae manui debentur, nec tamen fieri potest ut uno quoque loco primam ab altera (sive ab aliis, si plures erant) distinguas, nedum inter recentiores (si plures erant) discrimen facias. His saltem locis notas non primae tribuendas esse credideris: δε᾽να $1_1$, ται· $1_2$, ἄκ $3_1$, νέτ $5_9$, κ᾽άν $5_{13}$, τ᾽όπ $5_{17}$, μέ $5_{17}$, ⸤εcδ᾽ $6_8$, τὼ $6_{11}$, γᾶc $6_{14}$, ὑπα $6_{14}$, τὼν $6_{18}$, cἴτύπ $6_{30}$, α᾽ι $7_2$, α᾽παν $7_3$, μάλ᾽ $7_4$, τ᾽ἄν $7_5$. Si qui alii sunt difficile est dictu.

In additamentis inter lineas vel in margine appingendis usque ad trium librariorum manus ita agnoscendas esse putaveris ut non uno quoque loco certo distingui possint, e quibus una fortasse eius est qui textum ipsum scripserat.

Ad unam igitur manum haec videntur additamenta referri posse: ψ̈έτ̈ $3_6$, ξ̈ηέι $6_2$, τ̈ω̈· $6_{11}$, θ̈ᾶ· $6_{11}$, πο̈κ̈· $7_7$; ad alteram haec: ]ταδεωc· $2(a)_5$, ·τᾶνδᾶ· $2(a)_7$, βαρηαιρουc[ $2(a)_7$, απολελειμ[ $2(a)_8$, τ[ c. 15 litt.]· ς· μη $5_6$, ·ταντ . .[.]ω̈ς̈· $5_{13}$, ·τ . . . .[ $5_{15}$, 6 Schol. inf. marg., 7 Schol. inf. marg.; ad tertiam haec: μενον $2(a)_9$, ω̈ν $3_5$, τᾶδ $5_4$, $5_7$ reliq. schol., νῆμ $5_9$, ζαλλεὐόντον ζαλλευετωcαν $5_{10}$, κε̈ν̈· $5_{12}$, μῦλ $6_9$, λαχ̈· $6_{10}$, ]νιωδεc $10_7$, αταιc $10_8$

## B 1

Editio princeps: P. Oxy. x. 1233, $10_1$ (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli. 13

. . . . . .

. .].[

ς̄ κοc[

## B 2

Editio princeps: P. Oxy. x. 1233, $10_{2-9}$ (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli. 14

δεῦρ[ο

ἀβαc[

ἐξανω[

πλέην [ 4

αἰ δεκε[

εἰc ἴραν [

καυωχ[

ς̄ μένω[ 8

1 Suppl. e.p. 2 αβαιc, deleto ι 6 ἴραν

## B 3

15 Duo fragmenta a Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff, P. Oxy. x. 1233, 13 et 28, primum edita in unum redegi.

. . . . . .

]δ' αὐτα̣[
]ντο λωπο̣[
]ετι γυῖαφ[
]το λαῖφος[
]̣ν δίδηο
]ώ̣μενος δ[
]̣ωμον̣[
]ν·ταδα̣[
]π̣[

. . . . . .

2 Vel πε[ 3 γυῖα 5 Fort. ]ω, vix ]υ 6 ]ώμ s. ]όμ
7 ]π, ]ν, simm. 8 ]ν·τ (· 2 m.) αλ[ vel αυ[

## B 4

16 Tria fragmenta a Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff, P. Oxy. x. 1233, 16, 22, 26, primum edita, tanquam ex eadem papyri parte ac praecedens oriunda, una edidi. Secundo novum serius inventum praefixit Hunt, P. Oxy. xvii. 2081 (*d*).

(*a*) = fr. 16. (*b*) = fr. 22 cum novo. (*c*) = fr. 26.

. . . . . .

]εκαλυπ[ ]λε . . .[ ]μαcδ[
]πονάμ̣[ ]̣λοc ]·΄[
]̣ε γηράεc- ]̣νεcθαι . . . . .
]̣α̣. .φαφ[ ]cαν
. . . . . ]̣τρω
]̣μμι
] πολιάταν
]̣ιοc

. . . . . .

(*a*) 2 νᾶμ (΄ fort. 2 m.) 3 γὴρά (` 1 m., ΄ 2 m., ut vid.) 4 ]c, ]τ, simm., possis, tum fort. αμφ
(*b*) 1 λε potius quam λο, tum fort. υ, ι, simm., et ρ vel ψ 2 Vel ]μο
5 Vel ]γρ 7 πὸλλἀτᾶν (΄ ut vid. 2 m., reliq. 1 m.)
(*c*) 2

## B 5

Editio princeps: P. Oxy. x. 1233, 4 (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Iterum contuli. 17

*Πέλ]οπος λίποντε[c*
*]ιμοι Δ[ίος] ἠδὲ Λήδας,*
*. . . . .ω]ι θύ[μ]ωι προ[φά]νητε, Κάστορ*
*καὶ Πολύδε[υ]κες,* 4
*οἱ κὰτ εὔρηα[ν] χ[θόνα ] καὶ θάλασσαν*
*παῖσαν ἔρχε[cθ'] ὠ[κυπό]δων ἐπ' ἵππων,*
*ῥήα δ' ἀνθρώ[π]ο̣[ις] θα[ν]άτω ῥύεσθε*
*ζακρυόεντος* 8
*εὐς̣δ[ύγ]ων θρώισκοντ[ες . .] ἄκρα νάων,*
*π]ήλοθεν λάμπροι προ̣[ ]τρ̣[. . . .]ντες,*
*ἀργαλέαι δ' ἐν νύκτι φ[άος φέ]ροντες*
*ναῖ μ[ε]λαίναι.* 12
*]υε[*
*]ο̣ς̣[*

. . . . . .

1 *νᾶσον* s. *γᾶν* supplend. *λίπ* *Πέλ*] ego, [*c* suppl. e.p. 2 *παῖδες* ] probab. e.p. Suppl. e.p. 3 *ω]ιθυ[μ]ωι* sed credideris dat. cas. recte se habuisse Suppl. e.p. *κάς* 4 Suppl. e.p. Post *κες* lin. et punct., ≺ 5 *έν* Suppl. e.p. 6 Suppl. e.p. *πων·* 7 *ρήα* Suppl. e.p. *λύ* 9 *ἔ̣ς̣δ* (*υ* 2 m.) Suppl. Edmonds *θρώ̣ς* Suppl. e.p. *άκ* 10 *π]ήλ* Suppl. e.p. (*τ*]) *λάμ* *προιτρ̣*[ (sscr. 2 m.) *τες·* 11 *εᾶι* Suppl. e.p. 12 *ναΐ* Suppl. e.p. *ναι·* (· fort. 2 m.)

## B 6

Quattuor fragmenta a Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff, P. Oxy. x. 1233, 5, 6, 7, 25, primum edita, adiuncto quinto a Hunt recentius invento et P. Oxy. xvii. 2081 (*d*) edito, cum ex eadem ac praecedens papyri parte oriunda videantur, una collocavi. 18

(*a*) = fr. 5. (*b*) = fr. 6. (*c*) = fr. 7.

. . . . . . . . . . . . . . . . . .

| (*a*) | (*b*) | (*c*) | |
|---|---|---|---|
| ]. .ανδ[ | ].δη.[ | ]. .ρατα[ | |
| ].ων | ].νιππο̣[ | ].έμει | |
| ]εμπε̣[ | ]μακαρο[ | ]λαπος | |
| ]. . .ν γε[ | ]ετανι[. ̂ | ]ρ̣ωσατε[ | 4 |
| ]δευκες[ 5 | ].ας̣[ 5 | . . . . . | |
| ]παρποτ[ | . . . . . | | |

]..]̣οιμειχμ̣[ (*d*) = fr. 25. (*e*) = P. Oxy. xvii. 2081 (*d*).
]̣ραννοις . . . . . . . . . . .
]ποίαcπ̣.[ ]. . .[ ]θης ἔων
]̣ποντεcλ̣[ ]̣εμ[ ]πόλιν
]αν ἔλθε̣τ̣ε̣[ ]c̣τ̣[ ]̣ιαν
]ντεc[ . . . . . ] ἀπὺ τὼcτίω[ 4
. . . . .

(*a*) 3 Vel fort. πο[ 9 ὁι πε̣ρ̣[, πο̣ς̣[, πρ̣ο̣[, simm., possis 11 θ ex alia litt. fact.
(*b*) 1 Fort. ]ιδημ̣[
(*c*) 1 ]̣π vel ]̣η veri simill. 2 ἐμ 3 λαί] suppl. e.p. probabilissime 4 Vel ]βω
(*d*) 1 ]ες vel ]ςε possis
(*e*) 1 Sup. θ vestig. atram. fort. ad hyphen pertinens 3 ]μ, ]λ, simm., possis

## B 7

19 Editio princeps: P. Oxy. x. 1233, 14 (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli.

κὰν νόμον [
ἐν μελάθρο[ιcι
ποικίλαιc κ[
__. .]. . τεφα[ 4
. . . . . .

3 κίλ 4 Fort. . . .]̣υτε scribend.

## B 8

20 Editio princeps: P. Oxy. x. 1233, 1 i (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli.

. . . . . .
]̣βα[. . .]̣[
]̣μαιc καὶ μελ̣[
]τονελιccομ[
]̣εcτον μεν̣[ 4
π]άκτιδι μ[. . . .]̣αι
]c̣ιν̣ ὀνείδεcιν
]ιc ἀπυκέκριται

]τόν τιν' ἐκα[c]τέρω 8
].ατα λάμψεται.
΄]ρπον ἐοίκοτες
]υνθέμενοι λύαις
]ήματα cυλλέγη[ 12
]νοι[. .]δοκημ[
κ]άκχεε[. ἀ]νθίνω
]α[. . . . . ]ν
].αρεc.[ 16

. . . . . .

1 ]c[, ]ε[, alia, possis 3 Sup. alt. c vestig. atram. ut vid. fortuit. 5 Suppl. e.p. ]άκατι alt. α del. 2 m. 7 κέκ 8 Sup. ο vestig. atram. ut vid. fortuit. Suppl. e.p. 9 λάμψεται· 10 Ante ρ vestig. accent., ut vid., sup. lin. 11 c]υνθ e.p., nescio an recte 14 κ]άκ suppl. e.p. (' fort. 2 m.) Prior. ε litt. refecit 1 m. ἀ] suppl. Diehl (?). Cf. Plut. Sympos. iii. 1, 3 E θίν 16 ]κ, alia, possis, mox c[, θ[, simm.

## B 9

Editio princeps: P. Oxy. x. 1233, 1 ii$_{1-7}$ (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Ipse contuli. 21

. . . . . .

ἐ. .[
τέαυτ.[
οὐδεν[ 3
ἔγωδα[
φέρην λ[ 5
τὸ γὰρ ἀ[
θέοιcι[. . . . . ]ην ὥc κε θέλωc[ 7

1 Fort. επ.[, tum ε, α, ο possis 2 τέ (accent. 2 m.)

## B 10

Editio princeps: P. Oxy. x. 1233, 1 ii$_{8-20}$ (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli. 22

πῶνε[. . . . . ] Μελάνιππ' ἄμ' ἔμοι. τι[. .][
†ὅταμε[. . . .]δινναεντ' Ἀχέροντα μεγ[ 2
ζάβαι[c ἀ]ελίω κόθαρον φάοc [

ὄψεσθ', ἀλλ' ἄγι μὴ μεγάλων ἐπ[ 4
καὶ γὰρ Σίσυφος Αἰολίδαις βασίλευς [
ἄνδρων πλεῖστα νοησάμενος [ 6
ἀλ[λ]ὰ κα[ὶ] πολύιδρις ἔων ὑπὰ κᾶρι [
δειν]νά[ϵ]ντ' Ἀχέροντ' ἐπέραισε, μ[ 8
...]ω μ[όχ]θον ἔχην Κρονίδαις βα[
με]λαίνας χθόνος. ἀλλ' ἄγι μὴ τα[ 10
...]τ' ἀβάσομεν αἴ ποτα κἄλλοτα.[
...]ην ὄττινα τῶνδε πάθην τα[ 12
. . . . . ἄνε]μος βορίαις ἐπι.[

1 ιπτ'άμέμοι· (' 2 m.) 2 χέρ 3 ζᾶβ Suppl. e.p. λιωι corr. e.p. κόθ 4 εσθ' άγι (' fort. 2 m.) 5 ϲειϲυφοϲ corr. e.p. ϲίλ 6 άν λεῖϲ ϲάμ 7 Suppl. e.p. κᾶρ 8 Suppl. e.p. νᾶ[ϵ] suppl. e.p. ϲε' 9 κάτ]ω suppl. e.p. [όχ] suppl. e.p. δᾶιϲ 10 Suppl. e.p. χθόνοϲ· 11 ν[, π[, γ[ possis 12 τῶνδ 13 Suppl. e.p.

## B 11

**23** Duo fragmenta a Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff, P. Oxy. x. 1233, 8 et 20, primum edita una collocavi, cum hoc a dextra parte eiusd. columnae atque illud profectum videatur.

(*a*) = fr. 8.

. . . . . .
]ρφαϲι[
]μματαϲουταυτ[ 2
]ευτέ με γῆρας ϲτ[
]το λάθϵ[cθ]αι χ[. .]ρ[ 4
]δων ἀπάλων ϲ' ὕμν[ο
]ϲαι πολιάταν ὄλιγον ϲφ[ 6
]το γὰρ ἐμμόρμενον οὐ[
].ιϲ ἄνδρϵϲι τοὶϲ γϵινο[μϵν 8
]. cόφος ἦι καὶ φρέϲι πύκνα[ιϲι
]ϲ παρὰ μοῖραν Δίος οὐδὲ τρίχ[ 10
]όντϵϲ ἄϲαιϲ μϵ.[
].φέρϵϲθαι βάθυ[ 12
. . . . . .

(*b*) = fr. 20.

. . . . . .
]ρτατο[
]ν οἶν[ο 2
]ην λα[
]. . .[ 4
. . . . . .

(*a*) 1 Vel υ[ 2 ]μ̈α sscr. 2 m. 3 γῆρ Vel γϵ[ 4 λάθ Suppl. e.p. Inter χ et ρ 1 (velut *a*) vel 2 litt. spat. suff. χ[*a*]ρ[ιτ suppl.

Edmonds 6 ἰᾶτ ὁλ 7 μομονον 1 m., corr. 2 m. ρ suprascr., alt. ο in ε fact., (μοβμενον) 8 γειν, ε ex c, ut vid., corr. Suppl. e.p. 9 ]α vel ]η cόφ ῆ Suppl. e.p. 10 πὰρα 11 ]όντ δ] suppl. v. Wilamowitz; etiam γν] possis 12 φέρ
(ὁ) 1 Vel τω[ 2 ῶιν Suppl. e.p. 4 ]ις .[ s. ]νε .[ possis, tum, ut vid., ό[

## B 12

Editio princeps: P. Oxy. x. 1233, 30 (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli. **24**

. . . . . .

]̣πρ̣[
[ ]
]ανεχ[
]α̣νίμε[
]ανδρατ[ 5
]αcαιπο[
]φ̣[

. . . . . .

## B 13

Quinque fragmenta coniunxi a Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff, P. Oxy. x. 1233, 2 i, 12, 15, 23, primum edita. **25**

]νδρ' ἔω[
]τεc ἄβρω[
]αντοcα[
] 4
]c̣δαι̣[
]
]ν ἄγναι
] 8
]ννναν ἴραν [
]φόρεν[τ]εc [
]ε' οἶν[ο]ν
] 12
]λιc [. ̣ ̣]τωv
]̣δε θυμ[
] κίθαριc δ[

]
*τέ*]*μενος λαχοις*[*α*
*κ*]*ορύφαν πόληος*
]*ν' Αφρόδιτα* [
] [ ]
]*ν γυν*[

. . . . . .

1 *ρέω* 2 *cάβ* 3 *cᾱ* 5 Vel *γ*[, *π*[, *ν*[, simm. 7 Utrum *νᾶι* an *νᾱι* incert. 9 *ἴραν* 10 Supplevi 11 *εοῖ* Supplevi 13 Vel ]*αις* Post *c* spat. vac. 1 litt. 14 ]*κδε* possis 15 *κίθ* 17 Suppl. e.p. 18 Suppl. e.p. *ρύφ* *πόλ* 19 *ρόδ*

## B 14

26 Editio princeps: P. Oxy. x. 1233, 2 $ii_{1-16}$ (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Ipse contuli.

*ὡc λόγος κάκων ἀ*[
*Περράμωι καὶ παῖς*[*ι*
*ἐκ cέθεν πίκρον, π*[
*Ἴλιον ἴραν.*
*οὐ τεαύταν Αἰακίδα*ι[*c*
*πάντας ἐc γάμον μα*κ[
*ἄγετ' ἐκ Νή*[*ρ*]*ηος ἔλων* [
*πάρθενον ἄβραν*
*ἐc δόμον Χέρρωνος· ἔλ*[*υcε δ'*
*ζῶμα παρθένω· φιλο*[
*Πήλεος καὶ Νηρεΐδων ἀρίcτ*[*ας.*
*ἐc δ' ἐνίαυτον*
*παῖδα γέννατ' αἰμιθέων* [ ,
*ὄλβιον ξάνθαν ἐλάτη*[*ρα πώλων,*
*οἱ δ' ἀπώλοντ' ἀμφ' Ἐ*[*λέναι*
*καὶ πόλις αὖτων.*

1 *κάκ* 2 *μω* corr. e.p. *παῖ* Suppl. e.p. 3 *εξcε* sic del., *κ* sscr. 2 m. *ρον·* 4 Marg. sin. > *ἴραν·* 5 *τεαύ* Suppl. e.p. 6 *τας* e *τες* fact. *μάκ*[*αρας καλέccαις* probabiliter e.p. 7 *τ'εκ νή* *ἐλ* [*μελάθρων* probabiliter e.p. 8 *πάρ* 9 *χέρρωνος·* Suppl. e.p. 10 *παρ* (sup. *α* vestigg. atram. nescio quors. spectant.)

*θένωι·* *φιλό[τας δὲ* suppl. e.p. 11 *πή* *ρ̣ῇϊδ* (ϵ 2 m.) *ρίϲ* Suppl. e.p. 12 Marg. sin. > *νίαν* 13 *γέν* (γ ex ϵ inchoato fecit 1 m.; γ refecit, accent. posuit 2 m.) *ναϲ'* 14 *ξάν* *λάϲ* Suppl. e.p. 15 *πώλοντ'* Suppl. e.p. 16 *άντων·*

## B 15

Editio princeps: P. Oxy. x. 1233, 2 $ii_{17-23}$ (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Iterum contuli. 27

*νῶ μέν κ' ἔννεκ' ἐ[*
*κ[α]ὶ cὺν γεράνοιϲινε[*
<—>
*ἦλθον χλαῖναν ἐχ.[*
*τὰ[ι] πρωταλίαι πίθειϲ[* 4
<—>
*τ[έ]ϙυτ' ὧδε δὲ μηπ̣[*
—. . . . . *]ιμηδετ[*
. . . . . *]λαμέν.[*
[ ⸗ ⸗ ⸗ ] 8

Paragraphos omissas supplevi.

1 *νῶ* (accent. 2 m.) *μένκ' ἔννεκ'* (' ut vid. 2 m.) 1–2 Inter hos vv. diplen obelismenen per incuriam posuit 1 m. 2 Suppl. e.p. Sup. ϵ[ vestigg. ad accent. `, ut vid., pertinentia 3 *λαῖν* ω[, ο[, ϵ[ possis 4 *τᾶ*[ι] Suppl. e.p. *πρὼτάλιαι* (accentt. et hyphen 2 m. ?) *πίθ* (π ex ϲ 1 m., ˘˘ 2 m.) 5 Suppl. e.p. (*τ*[ό) *ὧδε* (accent. 2 m.; sup. ϵ speciem accent. praebet eminentia lin. sub *πρωτ.* ductae)

## B 16

Duo fragmenta conflavi a Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff, P. Oxy. x. 1233, $9_{1-8}$ et $3_{1-7}$, primum edita. Hoc carmen cum subsequenti *ἐν ἐκθέϲει* quod vocatur scriptum est. 28

*ἀγ̣[*
*ἄκ[. . . . . ].[* 2
*θ̣[. . . . . ].[*
*ἐ[. . . . . ].[.].ρ[. .]. .[* 4
*μ[.]ρ̣[. . . . . ]νι κάκω περρ[*
*μάτε[ρ. . . . . ]άϲδων ἐκάλη να[* 6
*νύμφ[αν ἐνν]αλίαν· ἀ δὲ γόνων [*
⸗ ⸗ ⸗ *ἰκέτευ[. . . . ]τω τέκεοϲ μᾶνιν [* 8

5 κάκ 6 μά (accent. 2 m.) Supplevi 7 Supplevi λιαν· Post γόνων supplend. ἀψαμένα (vel sim. quid) Δίος et Δίος iam e.p. 8 κέτ τέκ μᾶν

## B 17

29 Tria fragmenta conflavi a Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff, P. Oxy. x. 1233, $9_9$, 18, $3_{8-15}$, primum edita.

*Ἄβρε, κ[άλ]λιστος ποτάμων πὰρ Ἀ[ῖνον*
*ἐξί[ηςθ' ἐς] πορφυρίαν θάλασσαν*
*Θραικ[. . . ἐρ]ευγόμενος ζὰ γαίας*
*.]ιππ[.].[. .]ι·* 4
*καί σε πόλλαι παρθένικαι πέ[*
*. . . .]λων μήρων ἀπάλαισι χέρ[σι*
*. . . .]α· θέλγονται το.ον ὡς ἄλει[*
*. . . .]ν ὕδωρ* 8

1seqq. e Schol. Theocr. vii. 112 (p. 106 Wendel) supplevi: Ἀλκαῖός φησιν, ὅτι Ἄβρος κάλλιστος ποταμῶν (ποταμός codd. K, L, U, E, A), Διοκλῆς δὲ καταφέρεσθαι αὐτὸν ἀπὸ Ῥοδόπης καὶ ἐξερεύγεσθαι κατὰ πόλιν Αἶνον. α[ (accent. 2 m.) 3 Θρᾱι (– 2 m.) Fort. Θραικ[ίας s. [ων -ερ] suppl. e.p. γαιας 2 m. in lit.; quid primitus scriptum sit incertum, nisi quod in ν (sive λι) desiisse vid. 4 Num Σ]ιππ-, coll. Paus. v. fin.? Vel fort. ]ν· 5 καί λᾰ̈ πέ.[ γ[, κ[, etiam ρ[ possis, sed fort. πέπ[ veri simill., unde Ἀπέπ[οιται s. -ει suppleveris 6 Suppl. e.p. 7 ]α· Vel fort. το.αν, nam το.ον vix legend. ἄλει[ φαρ suppl. e.p., sed ἄλιππα Aeolensibus tribuitur Et. Mag. 64, 40, unde fort. ἄλειππα conieceris

## B 18

30 Duo fragmenta coniunxi a Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff, P. Oxy. x. 1233, 17 et 21, primum edita.

. . . . . .
]..[
]ηδη[
].cδε
]έγερρε·
]ταῦτο 5
]c
].αι
]ας.α[
].αι
]ωc 10
. . . . . .

3 ]ω vel ]ο 4 ρε· 5 α̃υ Post hunc v. nescio an init. novi carm. sit statuend. 7 ]τ, ]γ, simm., possis 8 ας̣ς̣α (e.p.), alia, possis 9 ]θ ut vid., sed etiam ]τ possis

## B 19

Editio princeps: P. Oxy. x. 1233, 31 (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli. **31**

. . . . . .

]νε[
]ας[
]ειον[
]γάσθ[
]ναικ[ 5

. . . . . .

2 αἰς (accent. posuit et fort. ι del. 2 m., itaque nescio an rectius sit ἄς quam ας) 4 Vel ]τά

## B 20

Editio princeps: P. Oxy. x. 1233, 11 (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli. **32**

. . . . . .

]δ̣[
]να[
]
]αι·
]. .[.]ωμαν 5
]αν θάλασσαν
]τ̣ω φέρεσθαι·
]κ' ὧν φέροιτο
]α κατάγρει
] Βαβύλωνος ἴρας 10
]ν Ἀσκάλωνα
κρ]ύοεντ' ἐγέρρην
]ν κὰτ ἄκρας.
]τε κἄσλον
.]ς Ἀίδαο δῶμα 15
]λω νόησθαι

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*cτ]εφανώματ' ἄμμι*
*] ταῦτα πάντα*
*]ο.[. .] αὖτοι*
*].δεν[* 20

. . . . . .

5 ]α, κ], λ], tum γ, π, τ, ν, s. sim. litt., quam inter et ω fort. nihil deficit 7 ]των, deleto ν 8 ]κῶν 10 ἵρας 11 cκάλ 12 Suppl. e.p. Post εγερρην punct. med. scripsit et delevit 1 m. 13 κατακριc. 14 κἄλον 15 αϊδαο 16 νόη 17 Suppl. e.p. νώματ'άμμ 18 ταυτλα, λ del. 2 m. 19 ]ο vel ]ω ἆυτ (accent. fort. 2 m.) 20 ο]υδεν[ possis

## B 21

33 Editio princeps: P. Oxy. x. 1233, $32_1$ (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli.

. . . . . .

Pro ρ aliam litt. caudat., pro ϵ fort. ο possis

## B 22

34 Editio princeps: P. Oxy. x. 1233, $32_{2-7}$ (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli.

*κὰτ τὰc πόλλα π[αθοίcας κεφάλας χεε μοι μύρον*
*καὶ κὰτ τὼ πολ[ίω cτήθεος* 2
*πωνόντων, κάκα[*
*ἔδοcαν, πεδὰ δ' ἄλλω[ν* 4
*ἀ]νθ[ρ]ώπων, ὀ δὲ μὴ φ[*
*.]ην[.] φαῖcθ' ἀπολ[* 6
*].[*

. . . . . .

1–2 Suppl. e.p. e Plut. Sympos. iii. 1, 3 (Moral. iv. 102 Bernardakis), sed pro χεῦον ἔμοι (e.p.) κάκχεέ μοι s. παῖ χέε μοι, simm., legend. 3 νόντων· (accent. 2 m.) 4 cαν' ἄλλ (᾽ 2 m.) Suppl. e.p. 5 Suppl. e.p. 6 φᾶιcθ' (῾ 2 m.)

## B 23

35 Editio princeps: P. Oxy. x. 1233, 33 et 34 (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli.

(*a*) = fr. 34. (*b*) = fr. 33.

. . . . . . . . . . . .

α[ ]

φ[ ]α̣μμ[

. . . . . ]δα̂λ̣[

]̣μενα[

] 5

]επαλαμ[

]όπποcεκ[

]̣επόδ̣ω[

. . . . . .

(*b*) 8 ]κ, ]c possis

## C 1

Editio princeps : Berl. Kl. Texte v (2), xii. 2 (Schubart & v. Wilamowitz-Moellendorff). Olim inspexi. 36

. . . . . .

]τε κατθάνη[

]ι̣c δόμοιc

]αν

δ]έκεcθαι 4

— ]ο̣ν οὐδέ τοι̣

]ωμένω

]̣πει

]cης 8

— ]ν ἀρύστηρ' ἐc κέραμον μέγαν

]μόχθειc τοῦτ' ἔμεθεν cύνειc

]μητωξανοc ἀλλωc

]μοι μεθύων ἀείcηιc 12

— ]λαccαc φειδόμεθ' ὡc κ̣ρον

]νοείδην αἶθρον ἐπήμενοι

]ταθεντεc ὡc τάχιcτα

]άδαν καμάκων ἔλοντεc 16

— ]̣ύcαμεν πρό τ' ἐνώπια

]ποντεc καί κ' ἰθαρώτεροι

]ἐν ἰλλαεντι θύμωι
ἀ]μύστιδος ἔργον ἐΐη
]τ' ὀνάρταις χέρρ' ἀπύ μ' ἐμμάτων
].[.].φ[. . .]τωκάραι
]εις τίθηειν
]δεταιδ' ἀοίδα
] ἄγι ταῦτά μοι
]
]†αττε πῦρ μέγα
]τίθηεσθα

4 Suppl. Diehl 9 Subaudiend. esse *βάπτην* vidit Vogliano *κεραμεν* corr. e.p. 11 Quomodo distinguend. penitus incert. Post *αλλως* punct. incert. utrum fortuit. an ad interpunct. spectans 12 *ης* 13 *θα*]*λας*. suppl. e.p., probabilissime ut vid. Inter *κ* et *ρ* litt. in litura quae speciem *η* litt. praebet; *κάρον* Edmonds 17 ]*λν*, ]*αν* possis 19 Distinct. incert. 20 Suppl. e.p. 22 Num *κα*]*τωκάρα*? Inter 25 et 26 spat. unius v. vac. relict.

## D 1

**37** Editio princeps: P. Oxy. xi. 1360, 13 (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli.

. . . . . .
]*ν*
]*ων*
].*ίαν* 3
. . . . . .

Inter vv. 1–2 marg. schol. *αν*(*τι του*) *ιεροσυ*[(λ ), unde liquet inc. lib. $27_{4-6}$ hic agnosci vetari

## D 2

**38** Duo fragmenta a Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff, P. Oxy. xi. 1360, 3 et 18, primum edita tanquam ex eadem papyri parte oriunda una reposui.

(*a*) = fr. 3.

. . . . . .
].[
]*σιν*[
]*λκιονε*.[
]. .[. . .]*δι*[
]*ων εἰς Ἀίδα*[ 5

(*b*) = fr. 18.

. . . . . .
]*ξ*̣*ω*[
]*ήκε*[
]*αστο*[ 3
. . . . . .

(*a*) 3 ευ[, εχ[, simm., possis 4 ]ε vel ]c, α[ vel λ[ 5 αἴδᾱ (˙2 m.) Inf. marg. schol. : [1] Πε]ν[θ]ιλη μεταξυ Πυρρας κα[ι] Μυ[τιλη-νης | [2] ]υφ[.].ωντιναcπ[ | [3] ]φηcι τῳ Βυκχιδι[ | [4] ]ν̣ γαρ ο Μυρcι̣λ̣[ος, quae nescio an ad inc. lib. 8 spectare credendum sit

## D 3

Duo fragmenta a Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff, P. Oxy. xi. 1360, 10 et 12, primum edita, quasi ex eadem papyri parte oriunda, una collocavi. 39

(*a*) = fr. 10.

. . . . . .
. .[
ἀθα[
κα[
ἐδα[
.][ 5
. . . . . .

(*b*) = fr. 12.

. . . . . .
]accαμμ̣[
]ντεcδ̣[
] φλαῦροc ὐ̣[ 3
. . . . . .

(*a*) 1 δ vel fort. ξ s. ζ, tum ρ[ vel ν[, possis
(*b*) 1 ]accαμμ[

## D 4

Duo fragmenta a Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff, P. Oxy. xi. 1360, 6 et 11, primum edita tanquam ex eadem papyri parte profecta una collocavi. 40

(*a*) = fr. 11.

. . . . .
αἰ̣[
μ[
οὐ̣[ 3
. . . . .

(*b*) = fr. 6.

. . . . . .
]ω[
]ναι[. .][
]τ̣ιτόεργον
]μα· 4
]ων τοκήων
]ν
]ντα
. . . . . .

(*a*) Marg. sin. reliqq. schol. ad praeced. col. spectant. 1 Fort. αικ[
(*b*) 3 τό (′ 2 m.) 4 μα· (˙ 2 m.)

## D 5

**41** Editio princeps: P. Oxy. xi. 1360, 5 (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli.

. . . . . .

]̣[

]

— ]̣κλϵ[

]c ἔδωκ[

]τατοcκ[

] 6

— χϵ]λίοις cτάτ[ηραc

3 ]*α*, ]*ο*, all., possis 4 *έδ* 7 λίοἷcτά (prior. ′ et *c* sscr. fort. 2 m.) Suppl. e.p.

## D 6

**42** Editio princeps: P. Oxy. xi. 1360, $4_{1-8}$ (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli.

. . . . . .

.[

.[

. .[

ὀνν̣[

καιτ[ 5

ἀν̣[

δαιμ[

αὖτω[

ε̣ ὡcτο[

θ —

ϛ

Marg. sin. schol. vestigg. ad praeced. col. spectantis 3 .δ[ vel .*α*[ 4 *ο*[ vel *ω*[ 6 δ[ vel *α*[

## D 7

**43** Editio princeps: P. Oxy. xi. 1360, $4_{9-10}$ (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli.

καλ̣[

.]κ̣[ 2

. . . . . .

1 ι[, κ[, alia, possis 2 ¯.] ut vid.

## D 8

Editio princeps: P. Oxy. xi. 1360, $1_{1-8}$ (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli. 44

. . . . . .

. . .[

ὡcπάρα[

ἀλλαπ[.].[

τῶποc[.].[ 4

<—>

πόλλα[.].[

ὡc ἐθέλ[

ὅ]ττι τωγ[

ἀ πόλις ἄμμα 8

—

7 Suppl. e.p. Etiam μ[, all., possis 8 ἄμμᾱ ut vid., et postulat omnino consuetudo articulum, sed fort. ἇμμα rectius se habet quam ἀ ϝμμα

## D 9

Editio princeps: P. Oxy. xi. 1360, $1_{9-13}$ (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli. 45

οὐ πάντ' ἦc ἀ.[

οὐδ' ἀcύννετ[.]cαποιcι . .[

βώμω Λατο[ῖ δ]α τοῦτ' ἐφυλαξα[

μή τις τὼν κ[α]κοπατρίδαν

<—>

ἔccεται φάνερ[. .] τ[οῖ]cιν ἀπ' ἀρχάω[

1 ἀντ'ἦc Fort. π[ vel γ[, nescio an etiam β[ possis 2 δ'α [ο] suppl. e.p. 3 βώ (' 2 m.) Suppl. e.p. τοῦτ' (ˆ 2 m., ut vid.) 4 Suppl. e.p. ρίδ Paragr. supplevi Marg. reliqq. schol. 5 ἔc (' 2 m.) φάν ρ[ος] s. ρ[οι] spat. apt. τ[.ˆ.]c Suppl. e.p.

## D 10

Edidere primum P. Oxy. x. 1234, $1_{1-6}$, mox integrius ante P. Oxy. xi. 1360, Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff. Contuli.

. . . . . .

.[ ].[.].[.].[. .]. .[

οὐ[. . . . .]ταίcει 2

π̣[. . . . .]άβολον πάτερἀγκ[
κα̣[. . . . .]ν κήνω πάτερα[
το[. . . . .] ὠναίςχυντος ἐπ̣[
μ[ῖ]cος ἄλιτρον. 6

1 γ[, π[, τ[, ν[, μ[, simm., possis ; reliqua incertissima 2 *τάι*, ι postmodo add. 2 m. Nescio an *coι* possis 3 ]άβ πάτ αγκ[, ut vid., potius quam απ[ Marg. reliqq. schol. 4 Vel κλ[ κήν 5 άις Vel εγ[ 6 Suppl. e.p. ρον·

## D 11

47 Edidere primum P. Oxy. x. 1234, $1_{7-14}$, mox integrius ante P. Oxy. xi. 1360, Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff. Contuli.

Ζεῦ πάτερ, Λύδοι μὲν ἐπα[
cυμφόραιcι διcχελίοιc ctά[τηραc
ἄμμ' ἔδωκαν, αἴ κε δυνάμεθ' ἴρ[αν
ἐc πόλιν ἔλθην, 4
οὐ πάθοντεc οὐδάμα πῶcλον οὐ[δ' ἓν
οὐδὲ γινώcκοντεc, ὀ δ' ὡc ἀλώπα[
ποικ[ι]λόφρων εὐμάρεα προλέξα[ιc
ἤλπ[ε]το λάcην. 8

1 πατερ·λῦδ Marg. schol. mutil. 2 φόρ λίοι Suppl. e.p. 3 άμμέδ άι νάιμεθ' correxi ῑρ[ Suppl. e.p. 4 θην· 5 πάθ δάμ πῶc [δεν suppl. e.p. Marg. vestigg. schol. 6 γεινώc corr. e.p. τεc· δ'ωcαλώπᾱ[ [ξ suppl. e.p., fort. praeter necessitat. 7 Suppl. e.p. λόφ μάρ λέξ Suppl. e.p. Marg. vestigg. schol. 8 ήλ Suppl. e.p. λᾶc

## D 12

48 Editio princeps: P. Oxy. x. 1234, $2\ i_{1-13}$ (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Ipse contuli.

. . . . . .

]..]χ. . .[

—]
π̣[..]τωι τάδ' εἴπην ὀδ̣υ̣. .[
ἀθύ̣ρει πεδέχων cυμποcίω̣[
βάρμοc, φιλώνων πεδ' ἀλεμ[άτων
εὐωχήμενοc αὖτοιcιν ἐπα[ 5
κῆνοc δὲ παώθειc Ἀτρεΐδα[.][

*δαπτέτω πόλιν ὡς καὶ πεδὰ Μυρσί[λ]ῳ[*
*ἆς κ' ἄμμε βόλλητ' Ἄρευς ἐπὶ τ.ύχε. .[*
*τρόπην· ἐκ δὲ χόλω τῶδε λαθοίμεθ. .[·* 9
*χαλάσσομεν δὲ τὰς θυμοβόρω λύας*
*ἐμφύλω τε μάχας, τάν τις Ὀλυμπίων*
*ἔνωρσε, δᾶμον μὲν εἰς ἀνάταν ἄγων*
*Φιττάκωι δὲ δίδοις κῦδος ἐπήρ[ατ]ο̣ν.* 13

2 Nescio an *πρώτωι* fuerit τ·ῦ·δ' (corr. incert. utra m.) *έι δαυ, δου*, alia, possis Marg. vestigg. schol. 4 *μοc·* *λών* (· et ′, ut vid., 2 m.) Cum *φιλώνων* fort. *φέλων ὁ ἀλαζών* (Theogn. *καν. μᾱ*) conferend. *δᾱλ* Suppl. e.p. 5 *χήμ* *αύ* (′ 2 m.) 6 *κῆ* *δε,πᾱώ* *ἰδ* Marg. schol.: [1] *] επιγαμιαν cχων οι γ(αρ) π(ερι) |* [2] *] A⟨τ⟩ρεως απογονοι δι[ας?]παι |* [3] *] ως κ(αι) πρωην μ(ετα) το[υ Μυρ]cιλ(ου)* 7 *τέτ πόλ* Suppl. e.p., procul dub. rectiss., quanquam vestigg. minime ι et ω litt. similitud. praeb. 8 *θᾱc* corr. e.p. *κᾰ̓́με* (manus certo distingui nequeunt) *βόλλητ'ἄρ* (', ut vid., 2 m.) *τ́υχε. .[, τευχε*, alia, possis 9 *τρόπην·* *χόλ* *τῶ* (ˆ fort. 2 m.) *θόι* Post *μεθ* vestigg. incert., fort. *θ' αὖ* scribend. 10 *λάc* *τᾶc* *θῡ* *βόρ* 11 *ἔνφ* (*ν* perduxit, *μ* sscr. 2 m.) *φῦ* *μάχαc'τᾶν* 12 *ένω* *άτ* 13 *τάκω* corr. e.p. *κῦδ* *πήρ* Suppl. e.p.

## D 13

Editio princeps: P. Oxy. x. 1234, 2 $i_{14-15a}$ (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli. 49

*φίλος μὲν ἦcθα κἀπ' ἔριφον κάλην*
*καὶ χοῖρον· οὕτω τοῦτο νομίcδεται* 2

Post *Φιττάκω κτλ.* (D $12_{13}$) scripserat *και χοροιν ουτω κτλ.* 1 m., quem ult. columnae v. mox uncinis seclusit eadem et negligentiore scriptura (nisi m. alt. agnoscend.) quae supra habes inf. marg. subiunxit.

1 *κᾱπ* 2 *ρον·* Marg. schol.: [1] *].τα τον του Αλκαιου ερωμ(εν)ον |* [2] *φ. . .[ ]ον ωcτε cε και επι χοι |* [3] *. .[.]ν κ[αλειν τουτ] (εστιν) εις τα παρακευας |* [4] *ματ[α τ]οις γ(αρ) ξενοις μετα |* [5] *cπου[δης ευ]ωχιαν παροιμια δ (εστιν) |* [6] *επ εριφ[ον καλειν ]ν λεγει ουτω τουτο νομ(ιζεται)*

## D 14

Editio princeps: P. Oxy. x. 1234, 2 ii (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Ipse contuli et duo frustula nondum publici iuris facta in sedes suas revocavi. Lectio nonnullis locis incertissima. 50

. . . . . .

. . . .][
. . . .]λα[.]. . . .[ 2
. .]βρως δὲ cυν cτεί[.]. .[. .]ειαπ. .

πίμπλειcιν ἀκράτω [. . . .]π᾽ ἀμέρα.[
καὶ νύκτι παφλάcδει . . .αχθεν,
ἔνθα νόμος θάμ᾽ ἐν.[.].[.].νην. 6
κῆνος δὲ τούτων οὐκ ἐπελάθετο
ὥνηρ ἐπεὶ δὴ πρῶτον ὀνέτροπε,
παίcαις γὰρ ὀννώρινε νύκτας,
τὼ δὲ πίθω πατάγεcκ᾽ ὁ πύθμην. 10
cὺ δὴ τεαύτας ἐκγεγόνων ἔχηιc
τὰν δόξαν οἵαν ἄνδρες ἐλεύθεροι
ἔcλων ἔοντες ἐκ τοκήων . . . .;

3 λά]βρως suppl. e.p. cτέι ut vid., sed ′ incert. ]ει penitus incert., pro ι litt. c, mox pro π litt. γ possis 4 πίμπ κρᾶτ ]π᾽ᾱμέρᾱ ut vid., sed ᾽ et ′ incert. ρᾱι[ vel ρᾱν[ 4–6 Marg. reliquiae scholii
5 νύκ πλαφλ corr. nescio quis λάζει cδ ut vid., sscr. incert. utra man., mox λαταχθεν, sed et alia, possis 6 ἐν νόμ νε[ vel νω[ possis, mox ]νηνˉ vel ].ινηνˉ 7 λᾶθ 8 πρῶτ νέτ πε· 9 νώρῑν νύκτας· 10 τὼ πίθ τάγ κ᾽οπύθμηνˑ 11 άυτᾶc γόν έχ 12 δόξ ὁιανάνδ 13 έον γονηων 1 m., in τοκηων mut. 2 m., capite γ litt. refect., ν delet. et κ suprascr. Interrog. significavi

## D 15

51 Editio princeps: P. Oxy. x. 1234, 3 (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Ipse contuli. Lectio nonnullis locis incertissima.

. . . . . .

πὰν φόρτι[ο]ν δ̣ .[
δ᾽ ὅττι μάλιcτα cάλ[ 2
καὶ κύματι πλάγειc[αν
ὄμβρωι μάχεcθαι . .[
φαῖc᾽ οὐδὲν ἰμέρρη[ν
δ᾽ ἕρματι τυπτομ[έναν 6
κήνα μὲν ἐν τούτ̣[
τούτων λελάθων ὠ̣[
cύν τ᾽ ὔμμι τέρπ[. .]α̣[
καὶ πεδὰ Βύκχιδος αὐ̣. .[ 10
τὼ δ᾽ ἄμμες ἐc τὰν ἄψερον ἀ̣[
αἰ καί τιcαφ[. . .]. .αντ. .[
δ̣είχνυντε[

Equidem censuerim hoc fragm. fragmento num. inc. lib. 2 notat. continuari.

1 Suppl. e.p. 2 δ'ότ ασάλ (incert. an non άς'άλ) 3 κύμ πλᾶγ Supplevi 4 όμβρω corr. e.p. μάχ Fin. χυ[, χε[, alia, possis 5 φᾶις' ῑμέρ Suppl. e.p. 6 δ'έρ Sup. alter. μ[ vestigg. atr. Supplevi 7 κήνᾱ τόυ 8 τού λᾶθ Inter θων et ω vestigg. atram. ut vid. fortuit. 9 εύντ'ύμ τέρπ 10 βύκ Vel fort. άφ. .[, simm. 11 τὼδ'άμ Inter μες et ες vestig. atram. quod ad interpunct. spectare possit ἀφ̓ερ (' et fort. ψ sscr. 2 m.) 12 αἰκάι ]παντα[, simm., possis

## D 16

Editio princeps: P. Oxy. xi. 1360, 2 (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Ipse contuli. 52

. . . . . .

]την
—
]οδε πλάτυ
] κεφάλας μάτει
]
]ντες· 5
—
τ]ὸ ξύλον
] προίει μόνον
]

. . . . . .

1 ]ι, ]ν, ]π, ]η possis 2 πλά 3 φά Inter ε et μ ν, quod fort. ad interpunct. spect. μά 4 Marg. schol.: [1] υμεις δε ειγατε ωσπερ νευρων .ροι.νεται ο[υ-| [2] δεν δυναμενοι αντιστηναι τωι τυραν[νωι 6 Suppl. e.p. ξύλ Marg. schol.: [1] αλλα ω Μυτιληναιοι εως ετι καπνον μονο[ν|] [2] αφιηει το ξυλον τουτ (εστιν) εως ουδεπω τυρανν[ευει | [3] κατασβετε και καταπαυσατε ταχεως μη λα[μπρο-| [4] τερον το φως γενηται 7 Incert. utrum post hunc an post subseq. v. desier. col.

## D 17

Editio princeps: P. Oxy. x. 1234, 6 (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli. 53

. . . . . .

]..[
]..[. .]άλ.[ 2
—
]δων εὐγε̣[.].[
]τείν[. .] προδεδ[ε]ίχμενον
ἀμβρ]όντας [α]ἶσχος
]ρεσθ' ἀνάγκα 6
—
μέ]μναμ'· ἔτι γὰρ πάις

]. cμῖκρ[ο]c ἐπίcδανον·
]ν οἶδα τιμ̣[.].
] Πενθίλη. .[ 10
] νῦν δ' ὁ πεδέτρο̣π̣[ε
]ν κακοπάτριδ[αι
τ]υραννεύ-

Marg. schol. vix iam legend. ante v. 1 incip., ad v. 4 usque pertinet 2 Post ἀλ ι[, γ[, κ[, simm., possis 4 ]τέι (' 2 m.) δ[έ]ι supplevi 5–9 Marg. reliqq. schol. vix iam legend. 5 Suppl. e.p. ὁτ̆ὃν (˘ 2 m., quae etiam ο litt. in α obliq. lin. mutare voluisse vid.) τᾰ̆c Suppl. e.p. 6 θ' (vel potius θ·, ut vid.) κᾱ (¯ 2 m.) 7 Suppl. e.p. μνᾰ̆ιμ'·έτι μνᾱμαιτι scr. et in μνᾱμ έτι, α delet. atq. expunct., ι in έ mutat., corr. 1 m., tum ¯ delet. ˘ posuit, ι inseruit 2 m. Utra '· scripserit incert. πᾰ̆ῖc 8 μῖκ Suppl. e.p. πίc ον· 9 νῶι τῖμ 10 θίλ 11 πὲδέ Suppl. e.p. 12 πάτ Supplevi 13 Suppl. e.p. νέυ

## D 18

54 Editio princeps: P. Oxy. x. 1234, 4 et 5 (Grenfell & Hunt, adiuvante v. Wilamowitz-Moellendorff). Contuli. Lectio non uno nomine hic illic incertissima.

. . . . . .
]̣πολ. .[
]νεννε[
]. .[. . .]̣.[
]περ[
]̣ν. . .ται̣. . ν̣[ 5
]γαιcαιπ̣α. . . .κ. . . .[
]̣ηωνεcφ. . .κυδ̣[
]κ[.]λ[. .]πτε γέννας
]κεοc ἧc κ' ὄνεκτον 9
]̣ποτ' ὕβριν καὶ μεγαθειπ̣[. .]. . .[
]τά τ' ἄνδρεc δραῖcιν ἀτάcθαλ[οι
]ν κεν ἧc ὄνεκτον [.].δη[
]̣τε πόλλακιc ἐ[c]φαλη̣[.]ν 13
]ν[ο]ρθώθημε[
]̣μέμ[ε]ικται το̣[
]λλά παι τι δαι[

6 Post cαι πα vel fort. μα, tum ι, ν, τ, simm., possis 7 Potest fieri ut P. Oxy. x. 1234, 5: ]δα[, minim. ante ]ηων interv. collocandum sit 8 Pro κ[.]λ[ nescio an κλ scribi possit 9 όνε (' 2 m. ?) 10 Pro

π[ litt., τι, ιτ, γι, simm., pariter probab., post lac. omnia incertiss. sunt 11 τά (accent. incert.) τ' (' 2 m.) αἷς Ut vid. τάς s. τᾶς Suppl. Edmonds 12 ηςκ 1 m., ἧςκ' 2 m. [.]ιδ legi potest, nisi fort. -ον ηδη legend. 13 ]τ̣ε̣ vel ]γε̣ (*a* sscr. 2 m.) ἐ[ς]φάλη[με]ν e.p., nescio an recte 14 ὀ]ν[ω]ρ e.p., quoad ὀ] probabiliter, sed ω litt. spat. non suff. θώ (' 2 m.) 15 ἔμ (' 2 m., quae et μ refecit) Supplevi 16 λάπᾱι (' 2 m.)

## E 1

Duo fragmenta, alterum a Schubart et v. Wilamowitz-Moellendorff (BKT. v (2), xii. 1 $i_{1-18}$), alterum a Reinach (Rev. Et. gr. xviii. 413) editum, ita accommodavi ut illius vv. 17–18 huius vv. 1–2 continuentur. 55

]δ̣υ̣αι δ[ι'] ἀνοιϊα[
]ς̣αι χρόνον ὃ̃ πα[
]ρ αὖτος Κρονίδα[ις
ὅπ]παι κε θέλητι τρ̣[ 4
]ουτ' οὐ μάλαπη̣[
]̣τανδη[̣]θεκατ̣[
ἄε]θλον π[ο]λυδ̣α[
ἀρ]ίστηας ἀπυκρ[ 8
]̣σμακρον ἀπι[
ἄνδρες γὰρ πόλι]ο̣ς πύργος ἀρεύ[ιος
]ως κῆνοσεβολ[
] μοῖρα κατέσκ[εθε 12
]ο̣ις ἠμενεπε̣[
]ων Ζεῦςυπε̣ ̣[
]αύτω· τα τ[ι]ς εἰ̣[
]ς ἐσφερέ̣τω̣[ 16
]τοδ' εἰς ειαν̣[
]ς γὰρ τάδεσαμ̣[
]̣φος μακα̣ . . .[
π]άροιθεν βαρυ̣[̣. . .]νωι 20
το]σσουτον ἐπεύ[χο]μαι
]ηςθ' ἀελίω φ[ά]ος
]ι γε Κλεανακτ̣ίδαν
] ἦρχεανακτ̣ίδαν· 24
]τον μελιάδεα
]̣κιδος ὤλεσαν

. . . . . .

1 ]α, ]λ, ]κ possis, mox inter υ et α litt. ν, γ, κ, simm. Suppl. Schubart ἴϊα Potius δι' ἀνοια[ quam διανοια[ Marg. reliqq. schol. . . . . ]ειc 2 ὦ πά[τερ ci. v. Wilamowitz 4 Suppl. Schubart πᾶι Inter κε et θ spat. vac. λη 5 τ'ου Inter μ et α spat. vac. 6 Inter η et [.] spat. vac. Sup. θ vestigg. 2 litt. velut κ, χ, c, all., et α, δ, λ τω[, τι[, το[ possis 7 Suppl. v. Wilamowitz Vix credideris ]θ scriptum esse Inter π et [ο] spat. vac. 8 Suppl. Schubart Inter αc et α spat. vac. 9 Inter ρ et ο spat. vac. πι[ 10 E Schol. Aesch. Pers. 352 (p. 117 Dähnhardt), Schol. Soph. O. R. 56 (p. 166 Papageorgius), Suid. in ἀρήιος, suppl. Schubart; ἀρεύιος ille, ἀρήιοι hi Inter γο et c spat. vac. ευ[ι 11 Inter νο et c spat. vac. 12 Inter κ et ατ spat. vac. Suppl. Edmonds 13 Inter ν et επ spat. vac. 14 εὖ Inter cυ et π spat. vac. Extr. v. fort. λα[ 15 τω· Supplevi Inter c et ε spat. vac. 16 Inter τ et ω spat. vac. λ[, δ[, α[ possis 17 δ'ε ἕϊα ut vid., inter ϊ et α spat. vac. Pro ν[ nescio an μ[ possis 18 Inter ca et μ[, pro qua litt. nescio an ν[ possis, spat. vac. 19 Post κα spat. vac. Fort. κα.c (sive ε) scribendum 20 Suppl. Reinach Inter ρ et υ spat. vac. λ[, δ[, nescio an etiam α[, possis 21 Suppl. Reinach ο[κ Inter πε et υ spat. vac. Suppl. Reinach 22 θ'α Inter φ et [α] spat. vac. 23 ]ν possis Inter ακ et τ spat. vac. Marg. schol. τ(ον) Μυρcιλ(ον) 24 ]ἠρ Inter ακ et τ spat. vac. αν· ut vid. Marg. schol. τ(ον) Φιττακ(ον) 25 ἄδ Inter δ et ε spat. vac. 26 ]ι, ]η, all., mox pro δ etiam λ possis Inter ωλ et ε spat. vac.

## E 2

56 Ediderunt Schubart et v. Wilamowitz-Moellendorff (BKT. v (2), xii. 1 $ii_{1-9}$). Contuli.

Sup. marg. init. 2 vv. qui quorsum spectent incertum:

κύνειε.[
ἐρων.[

ἆρξαν.[
φράδαι[
και κην[ 3
αἰ δηρετ[
θάccει· π.[ 5
πέλοντ' ἀ[
ἐ θνάτων[ 7
ὃ —
ἦ

1 ἆρξ (η sscr. 2 m.) 5 ccει· 6 τ'α

## E 3

57 Ediderunt Schubart et v. Wilamowitz-Moellendorff (BKT. v (2), xii. 1 $ii_{10-23}$). Contuli.

Iuxta vv. 1–8 schol. marg. sin., quod tamen ad hoc carmen spectare

credideris : [1] κατα την [2] φυγην την [3] πρωτην ο- [4] τ] επι Μυρσιλον [5] κατασκευα-
cαμ[(εν)]οι [6] επιβουλην οι π(ερι) [7] τον Αλκαιον κ( ) [8] φαν[.]ι .[.]ς δ(ε) π( )
[9] φθαca[ν]τες πριν [10] η δικη[ν] υπο- [11] c]χειν εφ[υ]γον [12] ει]c Πυρρ[α]ν

οὐδ[
ἐν εὖ[
ἄνο.[
δοῖε.[ 4
οὐτω[
ἀνδ[
ἀλκα[
νῦν [ 8
οἰτα.[
ἀλλοι[
γᾶν τα[
νῦν [ 12
.]ακ[
].[

. . . . . .

Schol. Suppl. fere omnia Schubart 7 ́ i. e. κ(αι) ut vid. 8 Pro ]ς Schubart ]υ mavult ́ i. e. π(ερι) ut vid.

1–14 ἐν εἰcθέcει quod vocatur scripti sunt 2 εὖ ut vid. potius quam ἐυ 2–3 Inter hos vv. paragraphus falso ut vid. scripta est, sed nescio an non ᾱ potius quam ᾰ legendum sit 3 ά ut vid., sed v. adn. sup. 9 τᾰ mox θ[, c[, all., possis; fort. τα. .[ scribendum 14 ]ν[, simm., possis

## F 1

Fragmento ab Hunt (P. Oxy. xv. 1788, 1) primum edito duo nondum publici iuris facta coniunxi. 58

. . . . . .

]πέ.[
]βρ[
]κ.[
].[. .].οι[
]λεξάνθιδος ἱππ[ 5
ὀρ]νίθεcc' ἀπὺ λίμνας πόλ[
]αν ἐκ κορύφαν ὄπποθεν ἐ[
γλ]αύκαν ψῦχρον ὕδωρ ἀμπελ[
. . . . .]'[. .]αν κάλαμος χλῶρ[ο

κ]ελάδεις ἤρινον ὀν.[ 10
π]ηλεφάνην, κὰδ δε[
]λιχ[. . . . .]′[
]cίαι π̣[
]αφώ̣[
′]δ̓ ἀέξ̣[ 15
]ιον οὐτ[
] [

. . . . . .

1 Fort. λ[ 3 κι, κν, simm., possis 4 Ante οι litt. caud. 5 Sup. ε vestig. atram. quod accent. spec. praebet ἀν 6 Suppl. e.p. c'α λίμ πόλ 7 ἀκρ] suppl. e.p., quod longius iusto credideris ὑφᾱνόπ 8 Suppl. e.p. ἀνκᾱνψὺ ὑδ 9 ]ᾱν λῶρ 10 Suppl. e.p. λάδ ἤρ ον,ον 11 Suppl. e.p. (τ]) φάνην· 13 ἴᾱι Vel γ[ 14 μ[, ν[, alia, possis 15 δ'αέ 16 Fort. ult. v. col.

## F 2

59 Fragmentum nondum publici iuris factum tanquam ex inferiore parte eiusdem ac praecedens fr. columnae oriundum hic reposui.

. . . . . .

]ω·τ[
]λεκα̣[
]̣άλα̣[
]εcαλλ[
]ην τα[ 5
]εcθεω[
]̣cεων[
]ιγειτ[
]̣η[

. . . . . .

2 κ[, π[, simm., possis 3 ]γ s. ]τ legas 5 ν'τ

## F 3

60 Editio princeps: P. Oxy. xv. 1788, 5 (Hunt). Contuli.

. . . . . .

]̣[
] [

]λα[
].α.[.]. .οι[
]ψαδ[. .]τοδοκ[
]οναέρραι.[
]έρα· θυ[. . .]δα.[
]ϊ. .[. . .]ην κ[

4 ]αοι[ possis 6 Post ι. evanuit atram. 7 ]δαc[, ]δαε[, simm., possis 8 ]ϊλ.[ ut vid.

## F 4

Quattuor fragmenta ab Hunt, P. Oxy. xv. 1788, 4, 6, 11, 15 i, adiuvante me ipso, edita in unum redegi, fr. 11 ita discerptum ut vv. 1–3 versibus fr. 4 19–21, vv. 4–7 versibus 24–7 aptentur. Lectio multis locis incertissima. Notandum est inter vv. 32–40 corruptelam eiusmodi latere, ut aut unus v. non suo loco scriptus aut tres vv. omissi esse videantur. 61

. . . . . .
[ ]
].[
]. ςτυ.[
].ακεπη[
] ἴμερτον ὀρη[
].[ κ]ούφω δ' ὑπίης[
]. . .[. . . . .]εcπ[. .]δακαπ[
].αις κολοκύνταις ὑπα[
΄]c.ακδ. .εο[. .α]ιcαπαλ[
]. . . .αι, [. . .]δ' ὑπ[
]ανα.α.[. . . .]α[
]. . ἄγαθος, τα.[
]δάμα πω[.].[
]μέν με[. .].η. .[
]α, .[. . . .].[. . .].[
]νο.αιμ[
]νίω κερρ[
].α.[΄]c[.]αικε.[
]. .[. .]εν ἆc τὼ[. . . . . ].ε,
]ντε[c].χα. .[
].[. .]c νᾶα ποήμενοι

]ν.ας δ', οὐ γὰρ ἔγω. ἔχω
] ἐ̣πόνησας κατα[.]αμένα
]. .ς καὶ πόλλα χαριε̣[
]δοις· τοὶς δ' ὑπίσω[.].[
]ται, πό̣ρναι δ' ὅ κε̣ τις δ̣ι̣δ̣[
] πολίας κῦμ' ἄλ[ο]ς ἐ̣. .[΄]λην.
.]πε[. . .]. .ς τοῦτ' οὐκ οἶδεν· ἔμοι π[ί]θην
.]σπ[. . .]αισιν ὁμίλλει ταδε γίνε[.].[
δεύε̣[ι] μ'ά[π'] αὔτω τ̣ὼ χρήματος [. . . . .]ν
α]ἶσχος κα[ὶ κα]κό[τα]τ' ὠλομέν̣[αν
πόλλαν.[. . .]΄[.]των, ψε̣ύδ̣η δε[. . . . .]ς̣αι
. .]αι[.]λέπ̣[. . . . .] κάκων ἔσχατ[
. . . .]νῳ̣[. . .]η ψύχαν· ἀκα.[
. .]αίει δ[. . . . .]ν, ἃ δ' ο̣ὐ̣.εσο.[
. .].[.].αἰ[. . .].δ' ἄλλος[. .]. .[
ὅ]ττις δεπ̣[. . .]εραι· γ. .[
.]ρει κῦμ[. . . . .] ψῦχρ[ο]ν [
.]ωρέοντ[. . .]μμε. . .[
.]π̣ερ Σίσυφο[. . .]ατονά̣[

1 Quot ante hunc vv. perierint incertum 3 Utrum ]., c an ], c legend. nescio. Pro c litt. ε possis 4 ]τ, ]γ, alia, possis 5 ]ἰμ 6 Suppl. e.p. δ'υπί 7 Fort. ]δ̣ε̣[, mox pro ]εc nescio an ]cc vel ]ος, pro prima π[ litt. γ[, simm., possis 8 κύν 9 ]c, tum fort. τ vel ι, tum ut vid. αζε vel αξε (cδ cδ) a]ἴc suppl. e.p. 10 ]δ delet., tum fort. ' sive ·, reliqua usque ad αι· incertiss. αι· δ'υ 11 Post ανα litt. caud. vix υ, ρ, φ, fort. τ s. ψ 12 Nescio an ο]υκ possis ἀγαθος· π[, ι[, μ[, simm. 13 δάμ 14 μέν Fort. μο[ 15 ]α· π[, γ[, μ[, simm. 16 Vel fort. ]λιο; pro αιμ nescio an διμ legend. 18 ]γαρ[ s. ]ταρ[, mox επ[, ει[, εκ[, simm., possis 19 Pro ]εν fort. ]εγ' ἂc ut vid., nisi ἄαc erat, et potius τὼ quam τῶ 20 seqq. Marg. schol. mutil. [1] ντ]εc cυνουcιαζοντεc | [2] c]υνουcιαζοντεc coι ε| [3] ]ερεαν αν γεω| [4] ]ναυν ξεc| [5] .[ ]αγορα(ν) | [6] κτ.[ ].πυγιο(ν) | [7] ουτι[ ]λῶν | [8] ]νιζειν | [9] ]ου(τω) Διδυ(μοc) 20 E schol. supplevi ἐχα.[ possis 21 νᾶ ἡμ 22 ]c, ]ο, ]ε, simm., et post υ litt. τ, ρ, simm., possis δ'· (· 2 m.) ἐγ ἐχ 23 πόν Num α[ρ]α? μένᾱ· ut vid., sed punct. fort. pars schol. fuit 24 ]τις, alia, possis 25 οιc.τ δ'υπίc 26–7 Marg. schol. [1] ].... ( ) κ.[.]ε.ελωc επανω | [2] α'ντι τουτου του cτιχ(ου) κειμ(εν ) 26 ται· νᾱιδ'ό Credideris δίδ[ωι 27 λί μ'άλ [ο] suppl. e.p. Τλην· Tentaverim (ἐc)] πολίας κῦμ' ἄλος ἐcβάλην 28 τ'ουκ δεν.έ (. fort. 2 m.) Credideris ένοι script. [ί] supplevi 29 Nescio an επ[ init. v. sit scribend. Post γινε lac. unius litt., tum ut vid. punct.

supr. lin., sed tamen fort. γίνε[τ]α[ι scribend. 30 δένε[ι]μὰ[π] Supplevi ἀν τὼχρή Marg. schol. αν(τι του) ειc υcτερο[ν, unde fort. [ὕcτερο]ν supplend., quod tamen longius iusto aestimaveris. Num ergo [ἄψερο]ν? 31 α]ἶc α] suppl. e.p., reliqua ego κό[ ]τ'ὼ μέν 32 λᾶν ]'[.]τωνˑ Pro ψευδη (? ψεύδηι) nescio an etiam τευχη possis 33 Etiam λέγ[, simm., possis 34 Vel fort. ]νδ[ ]λὴ possis ψῦχᾶν.α (. fort. 2 m.) καλ[, alia, possis 35 νˑᾱδ' ουδε possis Marg. reliqq. sch. 36 δ'άλ 37 Suppl. e.p. Vel δεγ[ ραι. Pro γ. .[ etiam π.[, nescio an πε[, possis 38 Suppl. e.p. 39 Fort. ]κ vel ]χ ρέο μεν. .[, μεγ. .[, simm., possis 40 Finem carminis statui cum duo subsequentes vv. ἐν εἰcθέcει quod vocatur collocentur

## F 5

Editio princeps: P. Oxy. xv. 1788, $6_{14-15}$, $4_{39-40}$, 15 $ii_{1-8}$ (Hunt, adiuvante me ipso). Iterum contuli. Cf. ad F $4_{10}$. **62**

Col. i. ταμ[. . . . .]κ̣αιδ[
]π̣όντ̣[. . . .]̣.ελκε̣[ 2

Hic desunt non minus 14 vv.

Col. ii. λ̣] 17
c̣' ἤ[
δμά̣[
ἆc ἰμ[ 20
αἰθεί̣[
ταναίο[
ὄμπαυ̣[
ε̣̄ ν[ί]κα[ 24
θ̄
ȳ

2 ]τελ sive ]γελ, εα[ sive εδ[ 18 c'ή 19 δμᾶτ[ vel δμᾶθ[ possis 20 ἆcῖ 21 θέι π[, ν[, κ[, all., possis 22 άιο 23 όμ 24 ν[ί]κ Suppl. e.p.

## F 6

Editio princeps: P. Oxy. xv. 1788, 15 $ii_{9-28}$ (Hunt, adiuvante me ipso). Iterum contuli. **63**

τίc τ' ὦ πον[
εἴπη[. . . .]̣.[
παρέcκεθ' ὠ̣[
δαίμονˑ ἀναίτιο[ 4
δεύοντοc οὐδεν[. . . . . ]ρ̣ ἀνοιΐ̣[ac
τὰc cᾶc ἐγ̣[.]υκ̣[.]c̣[. . . . . ]θεν cὺ[

παυσαι, κάκων [. . . . . ]όντω[ν
αἴ τι δύναι κατεχ[. . . . ]ω. 8
coὶ μὲν [γ]ὰρ ἥ[δ]η περβέβα[τ]αι χρό[νος
κ]αὶ κάρπος ὅσσ[ο]ς ἧς συνα[γ]άγρετ[αι
τὸ κλᾶμμα δ' ἐλπώρα, κάλον γά[ρ,
ο]ὐκ ὀλ[ί]γαις σταφύλαις ἐνείκη[ν 12
. . . ὅ]ψ[ι], τοιαύτας γὰρ ἀπ' ἀμπέ[λω
. . . .]υς γ. . . . . ι σκοπιάμ[ενοι
τά]ρβη⟨μ⟩μι μὴ δρόπ[ω]σιν, αὗταις
ὅμφ]ακας ὠμοτέραις ἐοίσαις. 16
. .]τοι γὰρ οἱ τὰ πρόσθ' ἐπονήμ[ενοι
. .]εσκ[ο]ν· οὐδέπ[. .]τ.[. . . .][
. . .]ηκε· καρτε[. . . . . ]. .[
. . ]ασίαν παρεχε[ 20

1 τίστ'ὦ 2 έι (' fort. 2 m.) 3 ρές θ' (' 2 m.) ὠ[ 4 δάιμον' άιτ 5 Supplevi 6 cᾶc Fort. εγ[ω]υκ Sup. υ vestig. accent. deleti cὺ[ 7 σαι·κά 8 άι δύν [ω·· 9 Omnia suppl. e.p. ήδ (' fort. 2 m.) βέβ 10 συνα[γ]γρετ[αι omn. 1 m. Suppl. γ McKenzie, αι e.p. 11 ἆμ δ'ελπώρᾱ πάλαον 1 m., delet. sscr. κάλον γα[ρ 2 m. 12 Suppl. e.p. λ[.]γ νέικ 13 ἀλλ' ] suppl. probabiliss. Diehl (?), reliqua e.p. ό]ψ[ι]· 14 Videtur primitus υοc fuisse, quod statim ead. m., ο litt. aut perduct. aut in ι mutat., in υc s. υιc convertit. Equidem βότρ]υc (? υιc) exspectaverim Pro γ litt. nescio an π possis ἆμ Supplevi 15 Suppl. e.p. praeter ⟨μ⟩ δρόπ[ω]σιν·άν 16 Suppl. e.p. τέρ όιc 17 νήμ Suppl. e.p. 18 ο]ν· suppl. e.p. 20 ἀcπ] melius spat. convenit quam διπλ] (e.p.)

## F 7

64 Tria fragmenta conflavi quorum duo primum a Hunt, P. Oxy. xv. 1788, 2 et 3, tertium nondum editum est.

. . . . . .

]μοιραχ[
]μωισμα[
]ϊτατε[
]
ἀ]πυείπη[ ]χει[
]αδανδρ[. . . . . ].ευέτω 5
]αν· αἰδεκ[. . . . . ]α

′]τ᾽· ὠμο̣[.]. . ο̣[. .]λ̣α̣[. . .]ϲεται
]τῶγαϲ ἀροτρώμμε[.᾽ ἐ]λευθέραιϲ
]υν τὸ γένηον μέλαν ἔμμεναι.

Inter vv. 3 et 4 spat. vac. relict. unius v. Nec tamen dubitand. vv. 1–3 et vv. 4–9 eiusd. esse carm. 4 Suppl. e.p. 5 Vel ]δ Vel υ[ Marg. reliqq. schol.: [1]ταυταϲ[ |[2] γημαντο̣[ 6 Marg. reliqq. schol.: εν δε τω αδειν[ 7 ′]τ᾽· (᾽ 2 m.) ].ρυ[, ].γο[, simm., vel ]πο[, alia, possis, mox fort. ]λ̣α̣μ[, ]λ̣α̣π̣[, simm. Utrum ται an ται· scribend. incert. 8 τῶγαϝ ρώμ Suppl. e.p. Marg. init. schol. 9 αι·

## F 8

Editio princeps: P. Oxy. xv. 1788, $2_{10-14}$ et $3_7$ (Hunt). Contuli. 65

] μύρια πάντα
].[.]ϵ λίτωϲ
].όλβῶνδρ[
]ο̣[.]. ν
]

. . . . . .

1 Marg. schol.: αυτη απο τουτ̣[. .] γυναικο(ϲ) (ϵϲτι) προϲ[ 2 λί 3 όλβῶν 5 Marg. schol. reliqq.

## F 9

Editio princeps: P. Oxy. xv. 1788, 12 (Hunt, adiuvante me ipso). 66 Iterum contuli.

. . . . . .

. . .]. . . .[
. .]τϵ τὰι β[
ἆγϵ δή μ᾽ ἀ[
<—>
αἰ τ̣άκην.[
τᾶϲδενό.[
ϵἶπϵ μ᾽[
μηὐκο.[
τοῦτ᾽ ἔπ[
πόλλακ[

πόλλ' ὕμ[

. . .][.][.][ 11

1 ].κιτε[, alia, possis 2 τὰι 3–4 Marg. sin. vestigg. schol. ad praecedent. col. spectantis 3 ἡμ' Paragr. supplevi 4 ἄι ἀκ 5 τᾶc νό 6 ἐπέμ' 7 μηὐκ π[, simm., possis 8 τ'έ Pro π litt. fort. γ.[ scribend. 9 πόλ 10 πόλλύμ

## F 10

67 Fragmentum nondum publici iuris factum, cum ex eadem papyro proficisci videatur, huc traxi.

. . . . . .

]. .[

]ccαβ[

].ὁπ̣υ.[

] ἄδιον[

].ε̣ξ[ 5

προ]ʹcωπο[ν

]. . .[

]. .[

. . . . . .

## F 11

68 Duo fragmenta coniunxi a Hunt, P. Oxy. xv. 1788, 8 et 10, primum edita.

. . . . . .

].[

]ὁμεν̣[

]ντὼ[

]ν καταη[

]τουτομε.[ 5

]τ' ὀμάγυ[

]αι· κὰδ δε[

].ʹcαν[

]δια.[

] αἰγιβό[τ 10

]ʹϊλον[

]δυ̣cπ[

]ρεξε[
]βρόδ[
]αριε[ 15
]ολπ[
]τοκ[

. . . . . .

6 τ᾽ομά [ρι suppl. e.p. 7 Vel fort. ]ν᾽ 10 ]αὶ Suppl. Diehl
11 Velut κόιλον

## F 12

Duo fragmenta coniunxi, alterum a Hunt P. Oxy. xv. 1788, 7 primum editum, alterum nondum iuris publici factum. 69

. . . . . .

]. .[
].[.].[.].[
]πυ τόξω
— ] κατάγρε[ι] 4
— ].ρον ἀπυς[
]ροτέρα τρύ[
ἀ]cφάλτω βιά̣ω
— ΄].[. . . .]ουcαι 8
]α̣νη[
].΄[

. . . . . .

Paragraphos addidi ut pateat metrum 4 Suppl. e.p. 5 ]κ, simm., possis ἀπ 6 τέρᾱτρύ 7 Supplevi φάλ βιά s. βιᾱ, tum ut vid. ζ, vix ξ 9 Vel ]δ

## F 13

Editio princeps: P. Oxy. xv. 1788, 14 (Hunt). Contuli. 70

. . . . . .

]ccεται
]τατος
].πάθην
]αίcομεν
].[ 5

. . . . . .

1 Marg. reliqq. schol. 3 πάθ 4 ἄϊc

## F 14

71 Editio princeps: P. Oxy. xv. 1788, 13 (Hunt). Contuli.

. . . . . .

]*ίοις*[
]*μιονα*[
]*νονα*[
]*έ ποτ' ἀ*[ 4

. . . . . .

1 *a*[, simm., possis 4 ]*έποτ'*

## ΑΛΚΑΙΟΥ ΜΕΛΩΝ Ā

### 1 (*a*) [Bgk. 1]

72 *ὦναξ Ἄπολλον, παῖ μεγάλω Δίος, . . . . .*

(i) Heph. Ench. xiv. 3 (p. 45 Consbruch); (ii) Schol. A in Heph. *π. ποιημ.* (p. 169 Consbruch); (iii) Atil. Fort. Art. 28 (vi. 297 Keil). *ἔστι τῆς . . πρώτης ᾠδῆς* (*ἐν τῷ πρώτῳ* Ἀλκαίου) *ἀρχή* (ii).

### 1 (*b*) [Bgk. 3]

*οὐ μόνη δὲ κιθάρα Ἀπόλλωνος, ἀλλὰ καὶ αὐλητικῆς καὶ κιθαριστικῆς εὑρετὴς ὁ θεός. δῆλον δ' ἐκ τῶν χορῶν καὶ τῶν θυσιῶν, ἃς προσῆγον μετ' αὐλῶν τῷ θεῷ, καθάπερ ἄλλοι τε καὶ Ἀλκαῖος ἔν τινι τῶν ὕμνων ἱστορεῖ.*

Plut. de mus. 14 (Moral. vi. 500 Bernardakis).

### 1 (*c*) [Bgk. 2]

*ἐθέλω δὲ ὑμῖν καὶ Ἀλκαίου τινὰ λόγον εἰπεῖν, ὃν ἐκεῖνος ᾖσεν ἐν μέλεσι παιᾶνα γράφων Ἀπόλλωνι . . . ὅτε Ἀπόλλων ἐγένετο, κοσμήσας αὐτὸν ὁ Ζεὺς μίτρᾳ τε χρυσῇ καὶ λύρᾳ δούς τε ἐπὶ τούτοις ἅρμα ἐλαύνειν· κύκνοι δὲ ἦσαν τὸ ἅρμα· εἰς Δελφοὺς πέμπει καὶ Κασταλίας νάματα, ἐκεῖθεν προφητεύ(ς)οντα δίκην καὶ θέμιν τοῖς Ἕλλησιν. ὁ δὲ ἐπιβὰς ἐπὶ τῶν ἁρμάτων ἐφῆκε τοὺς κύκνους ἐς Ὑπερβορέους πέτεσθαι. Δελφοὶ μὲν οὖν, ὡς ᾖσθοντο, παιᾶνα συνθέντες καὶ μέλος καὶ χοροὺς ἠϊθέων περὶ*

τὸν τρίποδα στήσαντες, ἐκάλουν τὸν θεὸν ἐξ Ὑπερβορέων ἐλθεῖν· ὁ δὲ ἔτος ὅλον παρὰ τοῖς ἐκεῖ θεμιστεύσας ἀνθρώποις, ἐπειδὴ καιρὸν ἐνόμιζε καὶ τοὺς Δελφικοὺς ἠχῆσαι τρίποδας, αὖθις κελεύει τοῖς κύκνοις ἐξ Ὑπερβορέων ἀφίπτασθαι. ἦν μὲν οὖν θέρος καὶ τοῦ θέρους τὸ μέσον αὐτὸ ὅτε ἐξ Ὑπερβορέων Ἀλκαῖος ἄγει τὸν Ἀπόλλωνα. ὅθεν δὴ θέρους ἐκλάμποντος καὶ ἐπιδημοῦντος Ἀπόλλωνος θερινόν τι καὶ ἡ λύρα περὶ τὸν θεὸν ἀβρύνεται· ᾄδουσι μὲν ἀηδόνες αὐτῷ ὁποῖον εἰκὸς ᾆσαι παρ' Ἀλκαίῳ τὰς ὄρνιθας, ᾄδουσι δὲ καὶ χελιδόνες καὶ τέττιγες οὐ τὴν ἑαυτῶν τύχην τὴν ἐν ἀνθρώποις ἀγγέλλουσαι ἀλλὰ πάντα τὰ μέλη κατὰ θεοῦ φθεγγόμεναι. ῥεῖ καὶ ἀργυροῖς ἡ Κασταλία κατὰ ποίησιν νάμασι καὶ Κηφισσὸς μέγας αἴρεται πορφύρων τοῖς κύμασι, τὸν Ἐνιπέα τοῦ Ὁμήρου μιμούμενος. βιάζεται μὲν γὰρ Ἀλκαῖος ὁμοίως Ὁμήρῳ ποιῆσαι καὶ ὕδωρ θεῶν ἐπιδημίαν αἰσθέσθαι δυνάμενον.

Himer. Orat. xiv. 10–11.

## 1 (*d*) [Bgk. 4]

ἤκουσα δὲ καὶ ἄλλο τοιόνδε, τὸ ὕδωρ τῇ Κασταλίᾳ ποταμοῦ δῶρον εἶναι τοῦ Κηφισοῦ. τοῦτο ἐποίησε καὶ Ἀλκαῖος ἐν προοιμίῳ τῷ ἐς Ἀπόλλωνα.

Paus. x. 8, 10 (iii. 121 Spiro).

## 2 (*a*) [Bgk. 6]

. . . Ἀλκαῖος Ἡφαίστου καὶ πάλιν Ἑρμοῦ (γονὰς ὕμνησεν). 73

Menand. s. Genethl. διαίρ. τ. ἐπιδεικτ. (p. 39 Bursian).

## 2 (*b*) [Bgk. 5]

χαῖρε, Κυλλάνας ὀ μέδεις, σὲ γάρ μοι
θῦμος ὕμνην, τὸν κορύφαισιν † αὐγαῖς †
Μαῖα γέννατο Κρονίδαι μίγεισα
παμβασίλη 4

(i) Heph. Ench. xiv. 1 (p. 44 Consbruch); (ii) Choerob. in Heph. Ench. xiv. 1 (p. 252 Consbruch); (iii) Id. (p. 253 Consbruch); (iv) Schol. A in Heph. π. ποιημ. (p. 170 Consbruch); (v) Apoll. Dysc. π. συντ. 92 b (ii. 124–5

Uhlig). Cf. Philostr. Mai. Imagg. i. 26 (p. 50 Sod. Vindob.). (ἔστι) τῆς . . δευτέρας (ᾠδῆς ἐν τῷ πρώτῳ Ἀλκαίου ἀρχή) (iv).

2 κορυφαῖσιν ἀγυαῖς (ii) cod. U, κορυφᾶσιν αὐγαῖς (ii) cod. K. Nondum expeditum. Philostratus, l. c., dicit: τίκτεται μὲν (ὁ Ἑρμῆς) ἐν κορυφαῖς τοῦ Ὀλύμπου; cf. eiusd. Vit. Apoll. v. 15 (i. 176 Kayser) 3 γέννα τῷ (ii) codd. U, K, corr. Bergk μέγιστα (ii) cod. U, μαιεία (ii) cod. K, corr. Bergk

## 2 (*c*) [Bgk. 7]

βουσὶ γὰρ χαίρειν μάλιστα Ἀπόλλωνα Ἀλκαῖός τε ἐδήλωσεν ἐν ὕμνῳ τῷ ἐς Ἑρμῆν γράψας ὡς ὁ Ἑρμῆς βοῦς ὑφέλοιτο τοῦ Ἀπόλλωνος, κτλ.

Paus. vii. 20, 4 (ii. 229 Spiro).
Cf. Porphyr. in Hor. Carm. i. 10, 1 (i. 16 Holder)

## 2 (*d*)

Te boves olim nisi reddidisses
. . . . . puerum minaci
voce dum terret, viduus pharetra
risit Apollo.

Hor. Carm. i. 10, 9 seqq.
Ad v. 9 Porphyr. schol.:—Fabula haec . . . ab Alcaeo ficta

## 3 [Bgk. 13 A]

74 τὸ γὰρ θέων ἰότατι ὕμμε λαχόντων †αφυτον θήσει γέρας

Apoll. Dysc. π. ἀντ. 127 b (i. 100 Schneider) Ἀ. πρώτῳ.
Ordinem verborum qui est in cod. A exhibui. Probabile est τὸ γὰρ | ἰότατι θέων ὕμμε λάχον . . . γέρας scribendum esse, et ὕμμε λάχον iam Edmonds; reliqua nondum sanari queunt

## 4 [Bgk. 14]

75 τὸ δ' ἔργον ἀγήσαιτο τέα κόρα

Apoll. Dysc. π. ἀντ. 135 a (i. 106 Schneider) Ἀ. ἐν πρώτῳ.
ἀγήσατο cod. A, corr. Bast

# Incerti Libri (fort. primi)

## 5 [Bgk. 74]

76 οἴκω τε πὲρ σῶ καὶ πὲρ ἀτιμίας

Apoll. Dysc. π. ἀντ. 135 a (i. 106 Schneider).
οἴκῳ . . . σῷ cod. A, corr. Bast καίπερ cod. A, dist. Bergk

## ΑΛΚΑΙΟΥ ΜΕΛΩΝ Β

### 1 [Bgk. 141]

*κύπροc* 77

(i) Pollux iv. 169 (i. 251 Bethe); (ii) Id. x. 113 (p. 430 Bekker) *παρ' Α. ἐν δευτέρῳ μελῶν.*

Hesych. *μέτρον cιτηρόν.* Cf. Cyrill. *κύπροc· μέτρον παρὰ Ποντικοῖc κτλ.* et Hesych. in *ἡμίκυπρον· ἥμιcυ μεδίμνου*

### 2 [Bgk. 73]

*ὅτ' ἄcφ' ἀπολλυμένοις cάωις* 78

Apoll. Dysc. *π. ἀντ.* 128 b (i. 101 Schneider) *Ἀλκαῖος δευτέρῳ.*

*ὅτ' ἄcφ'* non *ὅτα cφ'* dividendum est, teste Apoll. *cάωc* cod. A, de orthographia nondum constat, vide Introd. p. xxix n.

## ΑΛΚΑΙΟΥ ΜΕΛΩΝ Γ

### 1 [Bgk. 80]

*ἄμμιν ἀθάνατοι θέοι* 79

*νίκαν*

Apoll. Dysc. *π. ἀντ.* 124 b (i. 97 Schneider) *Α. τρίτῳ.*

*υμμιν* cod. A, corr. Ahrens *αθανατοιο εοι-* cod. A, corr. Hermann

## ΑΛΚΑΙΟΥ ΜΕΛΩΝ Δ

### 1 [Bgk. 100]

*ἄμμεcιν πεδάορον* 80

Apoll. Dysc. *π. ἀντ.* 123 c (i. 97 Schneider) *τὸ . . . ἐν τετάρτῳ Ἀλκαίου.*

*παιδα ορον* cod. A, corr. Valckenaer

## ΑΛΚΑΙΟΥ ΜΕΛΩΝ Ζ

### 1 [Bgk. 87, 101]

*cὺ δὲ cαύτωι τομίαις †ecη* 81

*ἀλλὰ cαύτωι †μετέχων ἄβας πρὸc πόcιν†*

Apoll. Dysc. *π. ἀντ.* 103 b (i. 80 Schneider) *παρὰ . . . Α. ἐν ἑβδόμῳ.*

1 *το. μαις* (ut videatur *ταμαις* fuisse) *ecη* cod. A, *τομίαις* v. l. ap. Bekker, *ἔccηι* corr. Ahrens 2 *μετέχων* cod. A, *πεδέχων* corr. Ahrens, sed corruptela altius videtur haerere. Equidem coniecerim, coll. Hesiodi fr. 11

(p. 137 Rzach[3]): *ἵν δ' αὐτῶι θανάτου ταμίης*, quae de Endymione dicta sunt cui promisit Iuppiter non antequam ipse vellet esse obiturum, scripsisse Alcaeum: *εὐ δὲ σαύτωι τομίαις ἔεσηι* (immo *ἔων*, quod in *εση* facillime abire poterat) *ἄβας*, reliqua interpretamentum esse cum poetae verbis temere conflatum. Sed quanquam *μερίζων* vel sim. quid pro *μετέχων* periclitari licet, quid sit *πρὸς πόσιν* nondum video. Nam ne stolidissimo quidem interpreti illud imputare ausim, credidisse idem esse *εὐ δὲ σαύτωι τομίαις ἔων ἄβας* quod *ἀλλὰ σαυτῷ ἐγχέων πρὸς πόσιν* (s. *πρόποσιν*)

## ΑΛΚΑΙΟΥ ΜΕΛΩΝ Η̄

### 1 [Bgk. 103]

82 *καὶ Σκυθίκαις ὑπαδηςάμενος*

(i) Harpocrat. in *Σκυθικαί* (p. 168 Bekker = i. 277 Dindorf); (ii) Phot. in *Σκυθικαί*; (iii) Suid. in *Σκυθικαί* (ii. 813 Bernhardy) *Ἀλκαῖος ἐν η̄* (i) codd. pler., (ii), (iii), *ἐν κ* (i) cod. D.
*καὶ* om. (i) codd. B, C, G, D, (ii), (iii)

## ΑΛΚΑΙΟΥ ΜΕΛΩΝ Θ̄

### 1 [Bgk. 16]

83 *. . . βλήχρων ἀνέμων ἀχείμαντοι πνόαι*

(i) Schol. Il. Θ 178; (ii) Cr. A. O. i. 95; (iii) Eust. 705, 61. Cf. Suid. in *βληχρόν*, Zonar. in *βληχρόν*, Et. Mag. 200, 13. *Ἀλκαῖος θ̄* (i).
Cf. Hippocr. *π. ἀέρ. ὑδ. τόπ.* 15 (i. 57 Kuehlewein) *ὁ δὲ βορέης . . . ὁκόταν . . . πνέῃ, ἀσθενὴς καὶ βληχρός.*

### 2 [Bgk. 76]

84 *καί κ' οὐδ' ἓν ἐκ δένος γένοιτο*

(i) Et. Mag. 639, 34 (Et. Gen.); (ii) Schol. Marc. in art. Dionys. Thrac. § 12 (p. 381 Hilgard) *παρὰ Ἀ. ἐν τῷ ἐνάτῳ* (i), *ἐν ἐνάτῳ μέλει* (ii).
*καί κ' οὐδὲν* (i) codd. D, P, M, B, om. *καί* (i) ed. Kallierg., (ii) cod. N, om. *καί κ'* (ii) cod. V *ἐκ δενὸς* (i) codd., (ii) cod. V, *οὐδενὸς* (ii) cod. N

## ΑΛΚΑΙΟΥ ΜΕΛΩΝ Ī

### 1 [Bgk. 43]

85 *λάταγες ποτέονται κυλίχναν ἀπὺ Τηίαν*

Athen. xi. 481 a (iii. 58 Kaibel) (*Ἀ.*) . . . *ἐν τῷ δεκάτῳ.*
De forma *ποτέονται* vid. Introd. pp. xii n. 3, li

# INCERTI LIBRI

## 1 [Bgk. 9]

ἄνασσ' Ἀθανάα πολε[. . . . . .] 86
ἄ ποι Κορωνήας †ἐπιδεω-†
ναύω πάροιθεν ἀμφι[. . . . . .]
Κωραλίω ποτάμω πὰρ ὄχθαις 4

Strabo ix. 411 (ii. 256 Kramer). V. inc. lib. 105.
Vv. 1–4 om. codd. B, k, l, vv. 1–3 om. codd. n, o
1 ἄσσ' *ἀθάνα ἀπολε* codd., post ε c. 7 litt. cum marg. perierunt in cod. A, ἄνασσ' corr. Friedemann. Moneo Ἀθανάᾱ (quod recte dist. Welcker) cas. nomin. esse 2 *ἀπὸ* codd., corr. Welcker (*ἅ που*) *κοιρωνίας* codd., corr. Bergk praeeunte Stange 2–3 *ἐπιδεων αυω* codd. A, c (*-δέων αὔω*), *ἐπιδεύων ἄνω* cod. g, *ἐπιδέων αὐτῷ* codd. h, i, dist. Welcker, qui v. 2 *ἐπὶ λαΐω* propos., sed mihi, coll. Strab. verbis *ἐν τῷ πρὸ αὐτῆς* (sc. *τῆς Κορωνείας*) *πεδίῳ*, cum voc. *πάροιθεν* construitur *Κορωνήας* 3 Post *αμφι* sex septemve litt. interciderunt in cod. A, spat. vac. in codd. c, g, h, i 4 *ὄχθαις* codd., sed *Ἀχέροντος ὄχθοις* Sappho ē 4 (cf. ā $12_{11}$)

## 2 [Bgk. 18]

ἀσυννέτημμι τὼν ἀνέμων στάσιν· 87
τὸ μὲν γὰρ ἔνθεν κῦμα κυλίνδεται,
τὸ δ' ἔνθεν, ἄμμες δ' ὂν τὸ μέσσον
ναῖ φορήμμεθα σὺν μελαίναι 4
χείμωνι μόχθεντες μεγάλωι μάλα·
πὲρ μὲν γὰρ ἄντλος ἰστοπέδαν ἔχει,
λαῖφος δὲ πὰν ζάδηλον ἤδη,
καὶ λάκιδες μέγαλαι κὰτ αὖτο, 8
χόλαισι δ' †ἄγκυραι . . .

Huic frag. frag. num. D 15 notat. continuand. esse facile potest credi.
(i) Heracl. Qu. Hom. 5 (p. 6 Oelmann, all.); (ii) Apoll. Dysc. *π. ἀντ.* 119 b (i. 93 Schneider); (iii) Cocond. *π. τρόπ. θ* (iii. 234–5 Spengel) . . . *Μύρσιλος . . . ὁ δηλούμενός ἐστι καὶ τυραννικὴ κατὰ Μυτιληναίων ἐγειρομένη σύστασις* (i).
1 *ἀσυνέτην νὴ* (i) codd. A, B, G, Ald., *ἀσυνετῆ ἐκὶ* cod. O, *συνίημι* (iii), *ἀσυνέτημι* corr. Ahrens, coll. Theodos. *καν.* (i. 83 Hilgard), Choerob. in Ps. (iii. 26 Gaisford). Nescio an non *τὰν* (Dindorf) *ἀνέμω* corrigend. sit 3 *ἂν τὸ μέσον* (i) codd. omnes, (ii) cod. A, om. *ἂν* (iii) 5 *μοχθεῦντες μεγάλῳ καλὰ* (i) codd. A, B, G, Ald., O (*-θεῦτες*), *μογέοντες μάλα* (iii) 6 *περὰ* (i) codd. A, B, O, *παρὰ* (i) cod. G, Ald., corr. Hermann *ἰστοπέδαν* (i) codd. A, G, Ald., *ἰσοπέδαν* (i) codd. B, O 7 *ζάδηλον* suspect., fort. non iniuria, sed frustra adhuc tentat. 9 *χολαῖσι* (i) codd. omnes, sed *χαλάσσομεν* D $12_{10}$ *ἄγκυραι* (i) codd. omnes, corr. *ἄγκυλαι* Michelangeli, *ἄγκοιναι* Unger; hoc praetulerim

## 3 [Bgk. 13 B]

88 . . . δεινότατον θέων,
⟨τὸν⟩ γένναθ' εὐπέδιλλος Ἶρις
χρυσοκόμαι Ζεφύρωι μίγεισα 3

Plut. Amat. c. 20 (Moral. iv. 445 Bernardakis) sine nomine poetae, quod ex Schol. Theoc. xiii. 2 (p. 258 Wendel), Et. Mag. *470, 268 = Et. Gud. 278, 17 (Gesch. d. gr. Etymologika p. 161 Reitzenstein) patet. Cf. etiam Eust. 391, 25 et 555, 30, Schol. Callim. P. Genev. 97 $i_{15}$ (p. 15 Pfeiffer).

1 sc. Ἔρον, v. locos citatos θειῶν codd., corr. Bergk 2 γείνατο codd., ⟨τὸν⟩ suppl. Bergk, ⟨ἐ-⟩ suppl. Gaisford, Schneidewin 3 μιχθεῖσα codd., corr. Porson

## 4 [Bgk. 69]

89 καί τις ἐπ' ἐσχατίαισιν οἴκεις

(i) Heph. Ench. vii. 8 (p. 24 Consbruch); (ii) Schol. A in Heph. Ench. vii (p. 130 Consbruch); (iii) Schol. B in Heph. Ench. $\bar{\gamma}$ ix (p. 275 Consbruch); (iv) Cr. A. O. i. 327. Nusquam nomen auctoris.

## 5 [P. Oxy. viii. $1086_{113}$]

90 καὶ χρυσοπάσταν τὰν κυνίαν ἔχων
ἔλαφρα π[

Schol. Il. B 816 (P. Oxy. viii. 1086, 113).

## 6 [Bgk. 31]

91 μείξαντες ἀλλάλοις' Ἄρευα

(i) Choerob. in Theod. καν. ἀρς. ῑ (i. 214 Hilgard); (ii) Cr. A. O. iii. 237. Nullum nomen auctoris.

μίξαντες ἀλλήλοιειν (i) codd. N, C, V, P, μίξαν δὲ ἀλλήλοις (ii) cod. Ἄρευα (i) codd. N, C, (ii) cod., Ἄρευι (i) cod. V, χαρενεν (i) cod. P

## 7 [Bgk. 21]

92 Μέλαγχρος αἴδως ἄξιος ἐς πόλιν . . .

(i) Heph. Ench. xiv. 3 (p. 45 Consbruch); (ii) Cr. A. O. i. 208. Nullum nomen auctoris.

ἐς (i) codd. A, C, I, εἰς (i) cod. P

## 8 [Bgk. 20]

93 νῦν χρῆ μεθύσθην καί τινα πὲρ βίαν
πώνην, ἐπεὶ δὴ κάτθανε Μύρσιλος, . . .

Athen. x. 430 c (ii. 436 Kaibel). Num conferend. schol. ad D $2(a)_5$ scriptum?

1 μεθύσκειν cod. A, corr. Buttmann πρὸς βίαν cod. A, correxi 2 πονεῖν cod. A, corr. Ahrens

## 9 [Bgk. 53]

οἶνος γὰρ ἀνθρώπῳ δίοπτρον 94

Tzetz. in Lycoph. Alex. 212 (ii. 100 Scheer).
ἀνθρώποις codd., emendavi coll. Theog. 500, Aesch. fr. 393 N.

## 10 [Bgk. 26]

οὐδέπω Ποσείδαν 95
ἄλμυρον ἐστυφέλιξε πόντον

Herodian. π. μ. λ. ᾱ 10, 25 (ii. 916 Lentz).
1 Sive οὐδέ πω

## 11 [Bgk. 35]

οὐ χρῆ κάκοισι θῦμον ἐπιτρέπην, 96
προκόψομεν γὰρ οὐδ' ἓν ἀσάμενοι,
ὦ Βύκχι, φάρμακον δ' ἄριστον
οἶνον ἐνεικαμένοις μεθύσθην 4

Athen. x. 430 b, c (ii. 436 Kaibel).
1 μῦθον cod. A, corr. Estienne

## 12 [Bgk. 68]

πάμπαν δ' ἐτύφως' ἐκ δ' ἔλετο φρένας 97

(i) Harpocrat. in τετύφωμαι (i. 288 Dindorf); (ii) Photius in τετύφωμαι (p. 582 Dobree); (iii) Suidas in τετύφωμαι; (iv) Schol. Demosth. Timocr. 158 (p. 121 Baiter-Sauppe).
δὲ τυφὼς codd., corr. Porson, ἐκδελεγετο codd. (varr. div. et accent.), corr. Porson, sed fort. ne illud quidem, quod δὲ τυφὼς retento Schneidewin ci., ἔκ Ϝ' ἔλετο prorsus improbandum. Cf. Hom. Il. Z 234 Γλαύκωι Κρονίδης φρένας ἐξέλετο Ζεύς

## 13 [Bgk. 65]

πρώτα μὲν Ἄντανδρος Δελέγων πόλις 98

Strabo xiii. 606 (iii. 46 Kramer).
πρῶτα codd., corr. Friedemann

## 14 [Bgk. 34]

ὕει μὲν ὁ Ζεύς, ἐκ δ' ὀράνω μέγας 99
χείμων, πεπάγαισιν δ' ὑδάτων ῥόαι . . .
⟨ ἔνθεν ⟩
⟨ ⟩ 4
κάββαλλε τὸν χείμων', ἐπὶ μὲν τίθεις

πῦρ ἐν δὲ κέρναις οἶνον ἀφειδέως
μέλιχρον, αὐτὰρ ἀμφὶ κόρσαι
μόλθακον ἀμφι⟨ ⟩ γνόφαλλον 8

(l) Athen. x. 430 a, b (ii. 435 Kaibel); (ii) P. Bouriant $8_{20}$.
1 ὠρανῶ (i) codd. A, C, corr. cod. Farnes.; cf. Herodian. π. μ. λ. 7, 25 3 E (ii) addit. 5 κάββαλε (i) codd. A, C, corr. dett. 6 κίρναις (i) cod. A, κιρνὰς (i) cod. C, corr. Meister 8 ἀμφιγνόφαλλον (i) codd. A, C, quod ἀμφιβάλων s. ἀμφιτίθεις corrigunt

## 15 [Bgk. 71]

100 ὡς λόγος ἐκ πατέρων ὄρωρε

(i) Anon. ii Isag. 1 in Arat. (Comm. in Arat. reliq. p. 126 Maass); (ii) *Transl. lat. eiusd. (ibid.).
'hoc verbum a patribus terminatur' (ii) pessime

## 16 [Bgk. 86]

101 αἰ γάρ κ' ἄλλοθεν ἔλθηι, σὺ δὲ †φαι† κήνοθεν ἔμμεναι . . .

Herodian. π. μ. λ. ᾱ 27, 7 (ii. 933 Lentz).
κ' ἀλλόθ. cod. H, κἄλλοθ. cod. V ἔλθη δὲ φοικήνοθεν cod. H, ἔλθη δὲ . σὺ δὲ φαικήνοθεν cod. V. Fort. φᾶις (φαῖς Egenolff) κήνοθεν cf. Et. Mag. 508, 23 (Et. Gen.), Et. Gud. in κεῖθεν (Cr. A. P. iv. 69; 309, 23 Sturz)

## 17 [Bgk. 83]

102 αἴ κ' εἴπηις τὰ θέληις ⟨καί κεν⟩ ἀκούσαις τά κεν οὐ θέλοις

Procl. in Hes. Ἔργ. 719 (iii. 322 Gaisford).
Conferunt Hes. Ἔργ. 721 εἰ δὲ κακὸν εἴποις τάχα κ' αὐτὸς μεῖζον ἀκούσαις et Hom. Il. Υ 250 ὁπποῖόν κ' εἴπηισθα ἔπος τοῖόν κ' ἐπακούσαις εἴποις corr. Blomfield (?) καί κεν supplevi, praeeunte ἤ κεν Meineke; alii alia κ' οὐ θέλεις corr. Meineke

## 18 [Bgk. 44]

103 μηδ' ἓν ἄλλο φυτεύσηις πρότερον δένδριον ἀμπέλω

(i) Athen. x. 430 c (ii. 436 Kaibel); (ii) Eust. 1163, 10; (iii) *Hor. Carm. i. 18, 1.
δένδρον (i) codd. A, C, (ii), corr. Ahrens

## 19 [Bgk. 85]

104 Νύμφαις ταὶς Δίος ἐξ αἰγιόχω φαῖσι τετυχμέναις

(i) Heph. Ench. x. 6 (p. 34 Consbruch); (ii) Atil. Fort. Art. 28 (vi. 302 Keil).

## 20 [Schol. Gen. Il. Φ 319]

*οἶδ' ἦ μὰν χέραδος μὴ βεβάως ἐργάϲιμον λίθον* 105
*κίνειϲ καί κεν ἴϲως τὰν κεφάλαν ἀργαλέαν ἔχοι*

Schol. Gen. Il. Φ 319 (i. 203 Nicole).
1 *οἴδημαν* cod., distinxi 2 *κενὶϲ ὧϲ* cod., dist. Crusius

## 21 [Bgk. 84]

*ὄρνιθεϲ τίνεϲ οἶδ' Ὠκεάνω γᾶϲ ἀπὺ πειράτων* 106
*ἦλθον πανέλοπεϲ ποικιλόδειροι ταννϲίπτεροι ;*

(i) Aristoph. Av. 1410; (ii) Schol. Aristoph. Av. 1410; (iii) Schol. Aristoph. Thesmoph. 162. Fort. *ϲκόλιον* erat (cf. Av. 1416).
1 *τίνεϲ* (i) codd. R, V, all., (ii) codd. R, V, all. (quod ex verbis *τινὲϲ παρὰ τὸ Ἀλκαίου* patet, tametsi pergunt V, all.: *ὄρνιθεϲ τινεϲ*, quod om. R), *τινεϲ* (iii) cod. R (*ὄρνιθεϲ τινεϲ*), in quo cetera graviter corrupta *οἶδε* (i) codd. R, V, all., (ii) cod. V, *οἴδε* (i) codd. A, B, all. Post *γᾶϲ* perperam *τ'* add. Hecker *περάτων* (ii) codd., *πειράτων* Bentley, *περράτων* Seidler 2 *ποικιλόδειροι* (ii) codd., *-λόδερροι* Schneidewin. *πειράτων* et *ποικιλόδειροι* in text. recepi, quamquam plane ignoramus quas formas (in locum vere Aeolicarum) veri simile sit usurpasse nostrum

## 22 [Bgk. 41]

*πώνωμεν· τί τὰ λύχν' ὀμμένομεν ; δάκτυλοϲ ἀμέρα·* 107
*κὰδ †δ' ἄερρε κυλίχναιϲ μεγάλαιϲ †αιταποικιλλιϲ†·* 2
*οἶνον γὰρ Ϲεμέλαϲ καὶ Δίοϲ υἱοϲ λαθικάδεον*
*ἀνθρώποιϲιν ἔδωκ'. ἔγχεε κέρναιϲ ἕνα καὶ δύο* 4
*πλήαιϲ κὰκ κεφάλαϲ, ⟨ἀ⟩ δ' ἀτέρα τὰν ἀτέραν κύλιξ*
*ὠθήτω* 6

(i) Athen. x. 430 c, d (ii. 436 Kaibel); (ii) Athen. xi. 480 f, 481 a (iii. 58 Kaibel); (iii) Athen. x. 429 f, 430 a (ii. 435 Kaibel).
1 *τὸν λύχνον cβέννυμεν* (i) codd. A, C, *τὸν λύχνου ἀμμένομεν* (ii) cod. A, *τὰ λύχν'* corr. Porson *δάκτυλοϲ ἀμέρα* huc spectant Suid. in *δάκτυλοι*, Hesych. in *Δατύλλου ἡμέρα*, Zenob. in *Δατύλου ἡμέρα* (iii. 10), Diogen. in *δακτύλου ἡμέρα* (iv. 13), Apostol. in *δακτύλου ἡμέρα* (v. 86), Arsen. in *δακτύλιοϲ ἡμέρα* (xviii. 2), necnon Anth. Pal. xii. 50 2 *κὰδ δ' ἄειρε* (ii) cod. A, *κὰδ δ' ἀνάειρε* (i) cod. A, valde displicet δ', nisi pro *δὴ* accipiatur, et fort. *δ' ἄερρε* scriptura melior est (AN = ΔH) *αιταποικιλλιϲ* (ii) cod. A, *-κιλα* (i) cod. A, *αἶψ' ἀπὺ* ci. Ahrens probabiliter, tum *παϲϲάλων* vel sim. quid exspectaris, coll. v. c. Hermipp. *ἐν Ϲτρατιώταιϲ*: *Χία δὲ κύλιξ ὑψοῦ κρέμαται περὶ παϲϲαλόφιν* (i. 240 Kock) et *βερβινί]ων τὰϲ ληκύθουϲ κατη[ρ-* (P. Oxy. xv. 1801, 58) 3 *οἶνοϲ* (i) cod. A, corr. (ii) cod. A *υἱοϲ* om. (ii) cod. A *λαθικαδέα* (i) cod. A, *-κηδέα* (ii) cod. A, metro dialectoque postulantibus correxi 4 *κιρναιϲ* (i) cod. A, *κέρνα εἷϲ* (iii) cod. A *δύο* om. (ii) cod. A 5 *πλέαιϲ* (i) cod. A, *πλείουϲ* (ii) cod. A, corr. Fick *κὰκ κεφάλαϲ* suspect., post *ἀτέραν* trai. Hecker *ἀ* suppl. Porson (*ἀ*)

## 23 [Bgk. 39]

### (*a*)

108 τέγγε πλεύμονας οἴνωι, τὸ γὰρ ἄστρον περιτέλλεται,
ἁ δ' ὥρα χαλέπα, πάντα δὲ δίψαις' ὑπὰ καύματος,
ἄχει δ' ἐκ πετάλων ἄδεα τέττιξ . . .
ἄνθει δὲ σκόλυμος, νῦν δὲ γύναικες μιαρώταται
λέπτοι δ' ἄνδρες, ἐπεὶ ⟨ ⟩ κεφάλαν καὶ γόνα Σείριος
ἄσδει

(i) Procl. in Hes. Ἔργ. 584 (iii. 281 Gaisford); (ii) Athen. i. 22 e (i. 50 Kaibel); (iii) Athen. x. 430 b (ii. 435 Kaibel); (iv) Plut. Qu. conv. ζ 1, 1 (Moral. iv. 250 Bernardakis); (v) Aul. Gell. xvii. 11 (ii. 211 Hosius); (vi) Macrob. Sat. vii. 13 (p. 466 Eyssenhardt); (vii) Eust. 693, 5; (viii) Eust. 890, 47; (ix) Eust. 1612, 14. Cf. etiam Plut. de Stoic. repug. 29 (Moral. vi. 253 Bernardakis), Plin. H. N. xxii. 43 (iii. 466 Mayhoff), Hes. Ἔργ. 582 seqq., Ἀσπ. 393 seqq.

1 οἴνωι *πνεύμονα τέγγε* (i), (ii), (vi), (ix), corr. (iii), (iv), (vii), (viii), (v) (*πνεύμονα*) πλεύμονας (iii), (iv), πνεύ- rell. Cf. Suid. in *τέγγε* 2 δ' ἐδίψουν (ii) cod. C, διψᾷ (iii) cod. C, διψαις (iii) cod. A, unde veram lect. restit. Seidler 3 *τάδε ἀντέτιξ* (i) cod. A, simm. cett., corr. Graeve (*ἀδέα*). De hoc v. explend. vid. (*b*) 4 *ἀνθεῖ δὲ καὶ* (i), corr. Schneidewin *μιαρώταται γυναῖκες* (i), corr. Blomfield 5 *δέ τοι ἄνδρες ἐπεὶ κεφαλὴν* (i), δ' ἄνδρες corr. Mehlhorn; post *ἐπεί* suppl. *τοι* v. Wilamowitz-Moellendorff, vereor ut recte

### (*b*)

*πτερύγων δ' ὕπα*
*κακχέει λιγύραν ἀοίδαν, ὅππότα φλόγιον †καθέταν ἐπιπτά-*
*μενον καταυδείη†*

Demetr. *π. ἑρμ.* 142 (p. 33 Radermacher) *ἐπὶ τοῦ τέττιγος.* Nullum nomen auctoris. Frag. Sapphoni post all. vindicat v. Wilamowitz-Moellendorff, Bergk eidem carm. atque (*a*) attribuit, me iudice rectissime tametsi singularum vocum restitutio parum placet.

*ὑποκακχέει* cod. P, corr. diversi. Inter *λιγύραν* et *ἀοίδαν* adiecit *πύκνον* Bergk, coll. Hes. Ἔργ. 583 *λιγυρὴν καταγεύετ' ἀοιδὴν πυκνὸν ὑπὸ πτερύγων.* Idem inter *ἀοίδαν* et *ὅππότα* (corr. Ahrens, *ὅτι ποτ' ἂν* cod. P) *θέρος* ex Hes. Ἔργ. 584 *θέρεος καματώδεος ὥρης*; *κελας* maluit Crusius. *καθέταν* nondum sanat.; *κατὰ γᾶν* ci. Bergk, sed ne Aeolicum quidem est *κατά*, *κατ' ἔλαν* ci. v. Wilamowitz-Moellendorff, vix recte *πεπτάμενον* ci. Hartung, *πάντα* inseruit Bergk, *καταυλέηι* ci. Ahrens (et *καταυλεῖ. ἢ* iam Finckh), quod *de calore* non de cicada accipiendum erat. Quarum emendatt. ratione habita haec vel sim. quid fort. legendum erit:

*ἄχει δ' ἐκ πετάλων ἄδεα τέττιξ, πτερύγων δ' ὕπα*
*κακχέει λιγύραν ⟨πύκνον⟩ ἀοίδαν, ⟨θέρος⟩ ὅππότα*
*φλόγιον κὰτ ⟨ ⟩ πεπτάμενον ⟨ ⟩ καταυλέηι, . . .*

## 24 [Bgk. 37 A]

*. . . τὸν κακοπατρίδαν* 109

*Φίττακον πόλιος τὰς ἀχόλω καὶ βαρυδαίμονος*

*ἐστάσαντο τύραννον, μέγ' ἐπαίνεντες ἀόλλεες* 3

(i) Aristot. Polit. iii. 9, 5 (p. 106 Immisch); (ii) *Transl. lat. ciusd. G. de Moerbeka (p. 216 Susemihl); (iii) *Transl. lat. ciusd. L. Aretini (p. 46, ed. Ven. 1595); (iv) Plut. Erot. c. 18 (Moral. iv. 439 Bernardakis). *Ἄλκαιος . . . ἔν τινι τῶν σκολιῶν μελῶν* (i), *(ii).

1 *κακοπάτριδα* (i) codd., corr. Blass 2 *ἀχόλω* (i) codd. praeter $H^a$, *(ii), *(iii), quod quid significet ex Eubulo ap. Athen. iii. 108 a (i. 247 Kaibel) discas 3 *ἀθρόαι φωναὶ μέγ' ἐπαινέοντες* (iv), memoria ut vid. falsus, si quidem illud pro *ἀθρόαι φώναι* (dat.) accipiendum

(fort. primi)

## 25 [Bgk. 12, 11, 75, 124, Sapph. 66]

*. . . Ἀλκαῖος Ἡφαίστου (γονὰς ὕμνησεν) . . .* 110

Menand. s. Genethl. *διαίρ. τ. ἐπιδεικτ.* (p. 39 Bursian).

(*a*)

*. . . ὥστε θέων μηδ' ἓν' Ὀλυμπίων*

*λῦσ' ἄτερ ἕθεν . . .*

Apoll. Dysc. *π. ἀντ.* 98 b (i. 76–7 Schneider).
2 *λυσσατερ γεθεν* cod. A, corr. Bekker (*λῦσαι*)

(*b*)

*. . . ὁ δ' Ἄρευς φαΐσί κεν Ἄφαιστον ἄγην βίαι*

Priscian. Inst. Gramm. vi. 92 (ii. 277 Keil), qui v. Sapphoni attribuit. Nostro reddidit v. Wilamowitz-Moellendorff.
De forma *Ἄρευς* cf. etiam Serg. Emes. Epit. (p. 8 Hilgard), Cr. A. O. iv. 336, Eust. 518, 35 *φαισεί*, simm., codd., corr. Bergk *Ἄφεστον*, simm., codd., corr. Hermann

(*c*)

*. . . εἰς τῶν δυοκαιδέκων*

Et. Mag. 290, 49 (Et. Gen.).
*εἰς τὸν* codd. D, V, *ὡς τὸν* cod. P, *εἷς τῶν* cod. B *δυοκαίδεκα* cod. V, *δυοκαίδεκον* cod. P, *δυοκαίδεκ"* cod. D, *δυοκαιδέκων* cod. B. 'In duodecim deos relatus,' de Dionyso, ut vid., dictum, qui tamen non solet a Graecis in duodecim numero reponi. Itaque nescio an non de Hephaesto accipi praestet

(*a*) et (*b*) ex uno eodemque carmine profici vidit v. Wilamowitz-Moellendorff, (*c*) ipse subiunxi, coll. [Liban.] *προγυμνασμ. διηγήμ.* ξ cod. Vat. 305 (viii. 38 Foerster):

*ῥίπτει τὸν Ἥφαιστον Ἥρα ἐξ οὐρανοῦ τῇ τοῦ παιδὸς αἰσχυνομένη χωλείᾳ, ὁ δὲ τῇ τέχνῃ ἐχρήτο . . . ποιεῖ δὲ . . . θρόνον τῇ μητρὶ δῶρον ἀφανεῖς ἔχοντα δεσμούς*

καὶ πέμπει. καὶ ἡ μάλα τε ἥσθη τῷ δώρῳ καὶ καθιζάνει καὶ ἐδέθη καὶ ὁ λύσων οὐκ ἦν. βουλὴ δὲ γίνεται θεῶν περὶ τῆς εἰς οὐρανὸν ἀναβάσεως Ἡφαίστου. μόνον γὰρ ἂν ἐκεῖνον καὶ λῦσαι. σιγώντων οὖν τῶν ἄλλων καὶ ἀπορούντων Ἄρης ὑπισχνεῖται καὶ ἐλθὼν πράττει μὲν οὐδέν, αἰσχρῶς δὲ ἀπαλλάττεται πυρσοῖς αὐτὸν δειματώσαντος Ἡφαίστου. ταλαιπωρουμένης δὲ τῆς Ἥρας ἤρχετο μετὰ οἴνου Διόνυσος καὶ διὰ μέθης εἶχεν Ἥφαιστον ἑπόμενον. ὁ δὲ ἐλθὼν καὶ τὴν μητέρα λύσας ποιεῖ τῆς Ἥρας εὐεργέτην τὸν Διόνυσον. ἡ δὲ αὐτὸν ἀμειβομένη πείθει τοὺς οὐρανίους θεοὺς ἕνα τῶν οὐρανίων θεῶν καὶ Διόνυσον εἶναι.

## 26 [Bgk. 81]

III *ἀχνάσδημι κάκως, οὔτε γὰρ οἱ φίλοι . . .*

Et. Mag. 181, 44 (Et. Gen.).

## 27 [Bgk. 33]

112 *ἦλθες ἐκ περάτων γᾶς ἐλεφαντίναν*
*λάβαν τὼ ξίφεος χρυσοδέταν ἔχων . . .*
*τὸν ἀδελφὸν Ἀντιμενίδαν . . . φησιν Ἀλκαῖος Βαβυλωνίοις συμμαχοῦντα τελέσαι*
*ἄεθλον μέγαν, εὐρύσαο δ' ἐκ πόνων,*
*κτένναις ἄνδρα μαχαίταν βασιλήων* 5
*παλάσταν ἀπυλείποντα μόναν ἴαν*
*παχέων ἀπὺ πέμπων . . .*

(i) Heph. Ench. x. 3 (p. 33 Consbruch); (ii) Liban. Or. xiii. 5 (ii. 64 Foerster); (iii) Strabo xiii. 617 (iii. 65 Kramer).

3 De his verbis in versus redigendis nondum constat 4 *μέγαν ἆθλον* (iii), unde textum Hoffmann, praeeunte Ahrens *καὶ ἐκ πόνων αὐτοὺς ῥύσασθαι* (iii), unde textum Hoffmann (*ἐρρ.*, quod fort. retinend.) 5 *κτείναντα* (iii), unde textum O. Müller *βασιλήων* (iii) codd., corr. Bergk 5–7 Cf. Hdt. vii. 117 *Ἀρταχαίην . . . μεγάθεϊ . . . μέγιστον ἐόντα Περσέων· ἀπὸ γὰρ πέντε πήχεων βασιλήιον ἀπέλειπε τέσσερας δακτύλους* 6 *ἀπολιπόντα* (iii) codd., corr. O. Müller *μόνον ἀνίαν* (iii) codd., corr. Ahrens 7 *ἀπυπέμπων* (iii) cod. F, *ἀποπέμπων* (iii) rell., dist. O. Müller

## 28 [Bgk. 82]

113 *νῦν δ' οὗτος ἐπικρέτει*
*κινήσαις τὸν ἀπ' ἴρας † πύκινον λίθον*

(i) Eust. 633, 61; (ii) Eust. 1397, 31.

1 *ἐπικρέκει* (ii), corr. Bergk 2 *πήρας* (i), ubi dicitur Alcaeus *κωμικευσάμενος . . . ἀντὶ τοῦ ἱερᾶς . . .* (*γράψαι*) *τὸ πήρας, πείρας* (ii) corr. Bergk *πύματον* ci. Bergk, *πυκίνως* Crusius; neutrum placet

## 29 [Bgk. 40]

114 *πώνωμεν, τὸ γὰρ ἄστρον περιτέλλεται . . .*

Athen. i. 22 f (i. 50 Kaibel).

## 30 [Bgk. 88]

. . . μηδ' ὀνίαις τοὶς πέλας ἀμμέων 115
παρέχην . . .

Apoll. Dysc. π. ἀντ. 121 c (i. 95 Schneider).
1 τοι cπλεας cod. A, corr. Hase ὑμεων cod. A, corr. Giese

## 31 [Bgk. 48 B]

. . . Ἀχίλλευς ὁ τὰς Σκυθίκας μέδεις 116

Eust. in Dion. Perieg. 306 (Geog. Gr. Min. ii. 271) = Eudoc. Viol. 86 (p. 147 Flach).
Ἀχιλλεὺς ὃς codd. C, E, all., Ἀχιλλεῦ ὃς codd. D, all. τας Σκυθικας var. accent. codd. praeter E, N, d (τοῖς Σκυθικοῖς) γᾶς Bergk, fort. recte μεδέεις codd. ὁ . . . μέδεις corr. Seidler (ὁ)

## 32 [Bgk. 17]

. . . γαίας καὶ νιφόεντος ὠράνω μέσοι 117

Apoll. Dysc. π. ἐπιῤῥ. 610 (i. 197 Schneider) sine nomine auctoris, sed idem π. ἐπιῤῥ. 588–9 (i. 177 Schneider) τοῖς περὶ τὸν Ἀλκαῖον formam μέσσοι adtribuit.
De forma ὠράνω cf. Hdn. π. μ. λ. ᾱ 7, 25 (ii. 912 Lentz)

## 33 [Bgk. 64]

καὶ πλείστοις' ἐάνασσε λάοις' 118

(i) Cr. A. O. i. 169; (ii) Et. Gud. in εἰαμενή (p. 405 de Stefani).

## 34 [Bgk. 15]

〈 〉 119

μαρμαίρει δὲ μέγας δόμος χάλκωι, παῖσα δ' †Ἄρῃ† κεκόσμηται
στέγα 2
— — λάμπραισιν κυνίαισι, κὰτ τᾶν λεῦκοι κατύπερθεν ἵππιοι λόφοι
νεύοισιν, κεφάλαισιν ἄνδρων ἀγάλματα· χάλκιαι δὲ πασσάλοις 4
— — κρύπτοισιν περικείμεναι λάμπραι κνάμιδες, ἄρκος ἰσχύρω βέλεος,
θόρρακές τε νέω λίνω κόιλαί τε κὰτ ἄσπιδες βεβλήμεναι· 6
— — πὰρ δὲ Χαλκίδικαι σπάθαι πὰρ δὲ ζώματα πόλλα καὶ κυπάσσιδες,
τῶν οὐκ ἔστι λάθεσθ' ἐπεὶ δὴ †πρώτισθ' ὑπὸ ἔργον† ἔσταμεν τόδε. 8
— —

(i) Athen. xiv. 627 a, b (iii. 383 Kaibel); (ii) Eust. 1320, 1. Cum primus tantum v. carmini deesse videatur, paragraphos coronidem addidi.
2 Cf. Sophron. 30 Kaibel δρόμος (ii) Ἄρῃ (i) cod. A, quod neque

form. Aeolicam praebet et huic loco minime aptum est 3 λαμπραῖσι (i) cod. A, corr. Iani καθύπερθεν (i) cod. A ex Hom. Il. Γ 337, al. 5 βέλευς (i) cod. A, em. Fick 6 νέωι (i) cod. A, corr. Casaubon, sed fort. aliud quid latet (num νέοι ἐκ?), nam νέοι λίνω (Bergk) vix dici potest 8 Sic (i) cod. A; πρώτιστ' ὑπὰ τῶργον, πρώτιστον ὑπ' ἔργον, sim. quid scribend.

## 35 [Bgk. 50]

120 ]οιδ' ἀριϲ[. . . . .]νμεναιτ[. .]ονω[.|. .]δε κενη[. . . . .] πε[δάϲει]
φρένας οἶνος οὐ †δι|ωτεος
κάτω γὰρ κεφάλαν κατίϲχε[ι] τὸν Fὸν θάμα θῦμον αἰτιάμενος,
πεδαλευόμενος τά κ' εἴπηι· τὸ δ' οὐκέτι|[. . . .]λεν πε[.]αγ[. .]|τω 4

Demetr. Lac. π. ποιημ. β̄ col. 64 (p. 93 de Falco). Cf. ibid. col. 66 (p. 95 de Falco). Lectiones quas mecum benevolentissime communicavit v. d. A. Vogliano plerumque praetuli. Nullum auctoris nomen.

1 [δάϲει] e col. 66 supplevi: εἰ φηϲι φρέ[νας οἶν]ος πεδήϲαι μη[. . . . .]μενον ἐαθῆνα[ι]· ὁ γὰρ οὐ διώκων ἀντὶ τοῦ ὁ μὴ φευγόμεν[ος ε]ἵληπται διωτεος (s. -τιος) agnoscere sibi visus est Vogliano. Vix οὐδ' ἑάτεος 2 Cf. col. 66 καὶ τὸ κά[τ]ω δὲ κε[φ]άλαν κατίϲχει κατ' ⟨ἀ⟩ντ[ο]νομ[α]ϲίαν [εἴλ]ηπται 3 πεδαλευομένας corr. Vogliano. Cf. col. 66 τότε φη[ϲιν ἐφ'] οἷϲ λέγουϲι μετα[μελ]οῦνται Vel ]δεν

## 36 [Bgk. 51]

121 πέτραϲ καὶ πολίαϲ θαλάϲϲαϲ τέκνον . . .
. . . ἐκ δὲ παίδων χαύνωιϲ φρένας, ἀ θαλαϲϲία χέλυϲ

Athen. iii. 85 f (i. 198 Kaibel).

2 λεπάδων cod. A, δὲ παίδων ci. Ahrens χαύνοιϲ cod. A, vereor ut recte χέλυϲ cum Dicaearcho (qui pro λέπαϲ accipiebat) et Aristophane Byzantio, v. Wilamowitz-Moellendorff secutus, reposui, λέπαϲ (cod. A) Callias, quem vulgo secuntur

## 37 [Bgk. 49]

122 ὡϲ γὰρ δήποτ' Ἀριϲτόδαμον φαῖϲ' οὐκ ἀπάλαμνον ἐν Σπάρται λόγον
εἶπην, χρήματ' ἄνηρ, πένιχροϲ δ' οὐδ' εἷϲ πέλετ' ἔϲλοϲ οὐδὲ τίμιοϲ

(i) Diog. Laert. i. 31 (Vorsokratiker[3] i. 3 Diels); (ii) Suid. in χρήματα, κτλ.; (iii) Schol. Pind. Isthm. ii. 17 (ii. 383 Abel); (iv) Zenob. vi. 43 (i. 173 Leutsch-Schneidewin = Athous ii. 97). Cf. Greg. Cypr. iii. 98; Greg. Cypr. Mosq. v. 15; Macar. viii. 85; Apostol. xviii. 32 (i. 377, ii. 129, 226, 725 Leutsch-Schneidewin).

1 Ἀ. φαϲιν ἐν Σπάρται οὐκ ἀπάλαμνον λόγον (ii), φαϲιν Ἀ. ἐν Σπάρται λόγον οὐκ ἀπάλαμνον (iii), verum verborum ordinem praebet (i) sed hic quoque φαϲὶν; corr. Schneidewin 2 οὐδὲ τίμιοϲ (iii), om. cett.

## 38 [Bgk. 77]

123 αἰ δέ κ' ἄμμι Ζεὺϲ τελέϲει νόημμα

Apoll. Dysc. π. ἀντ. 124 b (i. 97 Schneider).

τελεϲϲη cod. A, τελέϲηι Bekker

## 39 [Bgk. 36]

ἀλλ' ἀνήτω μὲν περὶ ταὶς δέραισι 124
περθέτω πλέκταις ὑποθύμιδάς τις
κὰδ δὲ χευάτω μύρον ἆδυ κὰτ τὼ
στήθεος †ἄμμι 4

Athen. xv. 674 c, d cum xv. 687 d (iii. 490, 520 Kaibel) a Bergk coniunctum. Ad rem cf. Athen. xv. 678 d, Pollux vi. 107, Schol. Theoc. vii. 63 b.

1 δερυις cod. A, corr. Jacobs (teste Michelangeli) 3 καδδ' ἐχεύcατο cod. A, καδδεχεύατο cod. E, corr. Bergk 3–4 ἄμμι insolito loco; fort. ἆδυ et ἄμμι transponenda sunt

## 40 [Bgk. 78]

†νόω δ' ἑαύτωι 125
πάμπαν ἀέρρει

Apoll. Dysc. π. ἀντ. 103 a (i. 80 Schneider).

1 νόω cod. A, νόον ci. Bast, ego νῶν (ex νοῦν) praetulerim, nisi fort. ὄνω agnoscend. δ' ἑαύτω cod. A, ϝαύτω corr. Ahrens; equidem crediderim apud Apoll. ἅπερ ἀcύνηθεc ἐν ἁπλότητι μὴ οὐχὶ τὸ ϝ προcλαμβάνειν scribend., ut monet Bergk, nam sic luce clarius omnia evadunt

## 41 [Bgk. 92]

ἀργάλεον Πενία κάκον ἄcχετον, ἀ μέγαν 126
δάμναι λᾶον Ἀμαχανίαι cὺν ἀδελφίαι

Stob. ἐκλ. δ xxxii. 35 (v. 792 Wachsmuth-Hense).

2 δάμνηcι codd. S, M, A, corr. Blomfield (-νᾷ) ἀδελφεα var. accent. codd. S, M, A, corr. Ahrens

## 42 [Bgk. 93]

κεῖται πὲρ κεφάλας μέγας, ὦ Αἰcιμίδα, λίθος 127

Schol. Pind. Ol. i. 91 a (i. 37–8 Drachmann), qui dicit: . . . Ἀλκαῖος δὲ καὶ Ἀλκμὰν λίθον φαcὶν ἐπαιωρεῖcθαι τῷ Ταντάλῳ, ⟨ὁ μὲν Ἀλκαῖος⟩ κεῖcθαι π. κ. μ., κτλ.

κεῖcθαι codd., corr. Gerhard πὰρ codd. A, H, περὶ cod. E, παρὰ cod. Q, corr. Ahrens ὠαιcιμίδα codd. H, Q, ωα ex corr. $Q^1$, ὥας cιμίδα cod. A, . . . . μίδα cod. E

## 43 [Bgk. 57]

οἶνος, ὦ φίλε παῖ, καὶ ἀλάθεα 128

(i) Schol. Plat. Symp. 217 e (vi. 261 C. F. Hermann); (ii)* Theocr. xxix. 1. ᾄcματος . . . ἀρχή (i).

λέγεται καὶ (ii), et credibile est λέγεται ap. Alcaeum quoque stetisse,

cum et metro satisfaciat et consuetudini Graecorum in proverb. laudand. magis congruens videatur ἀλήθεια (i), corr. e (ii)

## 44 [Bgk. 25]

129 ὥνηρ οὗτος ὁ μαιόμενος τὸ μέγα κρέτος
ὀντρέψει τάχα τὰν πόλιν· ἃ δ' ἔχεται ῥόπας

(i)* Aristoph. Vesp. 1234–5; (ii) Schol. Aristoph. Vesp. 1227–8; (iii) Schol. Aristoph. Thesmoph. 162.

1 ὤνηεαι (ii) cod. V, corr. (iii) cod. R, ὤνθρωφ' *(i) codd. R, V μαιόμενος *(i) codd. R, C, V (μαινόμενος deleta prima ν litt.), (ii) cod. V, (iii) cod. R, μαινόμενος *(i) codd. B, S 2 ἀνατρέψεις ἔτι *(i) codd., τρέψεις τάχα (ii) cod. V, mox vero ἀνατρέψεις ταχέως; corr. Bentley, Seidler (ἀντ-)

## 45 [Bgk. 45]

130 ἦρος ἀνθεμόεντος †ἐπάιον ἐρχομένοιο . . .
ἐν δὲ κέρνατε τὼ μελιάδεος ὅττι τάχιστα
κράτηρα . . . 3

Athen. x. 430 b (ii. 435 Kaibel).

1 Aut ἐπ' ἄιον ἐρχ., coll. Stesich. $37_3$, Arist. Nub. 311, al., scribend., aut ἐπάιον ἀρχομ. 2 κιρνᾶτε cod. A, corr. Meister

## 46 [Bgk. 46]

131 κέλομαί τινα τὸν χαρίεντα Μένωνα κάλεσσαι,
αἰ χρῆ συμποσίας ἐπόναιν ἔμοιγε γένεσθαι

(i) Heph. Ench. vii. 6 (p. 23 Consbruch); (ii) Schol. B in Heph. Ench. γ̄ ix (p. 274 Consbruch); (iii) Epit. Heph. 3 (p. 359 Consbruch). Nullum nomen auctoris. Nostro dedit Bergk, nescio an recte.

2 ἐπ ὄν. (i) cod. A, ἐπ' ὄν. (i) codd. D, I, corr. dett. ἔμοι γεγενῆσθαι (i) codd., em. Fick

## 47 [Bgk. 47]

132 ἄλλοτα μὲν μελιάδεος, ἄλλοτα
δ' ὀξυτέρω τριβόλων ἀρυτήμενοι . . .

(i) Athen. ii. 38 e (i. 89 Kaibel); (ii) Eust. 1910, 18.

ἀρητυμενοι (i) codd. C, E, em. Bergk

## 48 [Bgk. 105 B]

133 ἀμμετέρων ἀχέων

Apoll. Dysc. π. ἀντ. 121 c (i. 95 Schneider)

αχαιῶν cod. A, corr. Bekker

## 49 [Bgk. 104]

*ἀπ πατέρων μάθος* 134

Herodian. *π. μ. λ.* $\bar{\beta}$ 36, 16 (ii. 941 Lentz).

## 50 [Bgk. 29]

*Ἄρευος στροτιωτέροις* 135

Choerob. in Theod. *καν. ἀρ.* ī (i. 214 Hilgard) sine nomine auctoris.

## 51 [Bgk. 26]

*γᾶς γὰρ πέλεται σέος* 136

Et. Gen. in *σείω* (Ind. lect. Rost. ii. 14 Reitzenstein; pp. 264, 463 Miller).

*σείω· ἔστι γὰρ σέος* (cod. A, *σέω* cod. B) *ὡς* [aut delendum aut *ὡς* ⟨ ⟩, velut *ὡς* ⟨*δέος*⟩, scribendum] *παρ' Ἀλκαίῳ, οἷον· γᾶς γὰρ πέλεται σέος* (*σέωι* cod. A, *σέως* cod. B, em. Hoffmann), *καὶ ἐκ τούτου γίνεται σέω καὶ σείω . . .* Sin autem *ὡς παρ' Ἀ.* retinueris, *οἷον γὰρ . . . γᾶς πέλεται σέος*, vel sim. quid, scribendum

## 52 [Bgk. 56]

*δέξαι με κωμάσδοντα, δέξαι, λίσσομαί σε, λίσσομαι* 137

(i) Heph. Ench. v. 2 (p. 16 Consbruch); (ii) Schol. B in Heph. Ench. $\bar{\gamma}$ vii (p. 268 Consbruch); (iii) Schol. Aristoph. Plut. 302; (iv) Arsen. = Apostol. v. 98 d (ii. 363 Leutsch-Schneidewin).

## 53 [Bgk. 102]

*ἔγω μὲν οὐ δέω ταῦτα μαρτύρεντας* 138

(i) Et. Gen. in *δήω* (Ind. lect. Rost. ii. 14 Reitzenstein); (ii) Et. Mag. 264, 19.

*μὲν οὐ* (i), (ii) cod. V, *μέν κ' οὐ* (ii) codd. praeter V *ταῦτα* (i) cod. B, (ii) codd. praeter V (qui *ταύτας* exhibet), *τάδε* (i) cod. A, fort. recte

## 54 [Bgk. 52]

*ἐκ δὲ ποτήριον πώνηις Διννομένηι παρίσδων* 139

Athen. xi. 460 d (iii. 2 Kaibel).

*ποτηρίων* cod. A, corr. Bergk *πώνης* cod. A *διννομενη* cod. A

## 55 [Bgk. 95]

*ἔκ μ' ἔλασας ἀλγέων* 140

Heph. Ench. i. 8 (p. 6 Consbruch).

*ἐλάσας* cod. A, corr. Bergk

## 56 [Bgk. 72]

141 *ἔμ' αὔτωι παλαμάσομαι*

Apoll. Dysc. *π. ἀντ.* 103 a (i. 80 Schneider).

## 57 [Ind. Rost. 1890/1, p. 16]

142 *ἔνδυς σισύρναν*

Et. Mag. 118, 54 (Et. Gen. ap. Reitzenstein Ind. Rost. 1890/1, p. 16). Cf. Long. *β̄* 3, 1 Nescio an *-δυις* rectius scribend.

## 58 [Bgk. 60]

143 *ἔπετον Κυπρογενήας παλάμαισιν*

(i) Cr. A. O. i. 144; (ii) Et. Mag. 666, 51.
*παλαμ̈ῆς(ιν)* (i) cod. Coll. Nov. 298, corr. Schneidewin

## 59 [Bgk. 90]

144 *Ἐρραφέωτ', οὐ γὰρ ἄναξ . . .*

Schol. Il. A 39 (Cr. A. P. iii. 121; Matranga, Anecd. 389).
*Ἐρραφεώτου* codd., divisim scribend. docuit Hoffmann

## 60 [Bgk. 66]

145 *ἦ ποι σύναγ' ἄνδρων †δάσμενον*
*στρότον, νόμισμ' ἐπιπνέοισα*

Hesych. in *ἐπιπνεύων.*
*ἐπιπνεύων· ἐπιβλέπων Αἰολικῶς. καὶ Ἀλκαίως ἤπουσυναγανδρωνδάσμενον στρατόν νομισμένοι πνέοισα* cod.
1 *ἄ* ci. Crusius, quod fort. praeferend. Num *κεκεδάσμ.*? Nam cum *δεδάσμενον* adverb. velut *δίχα* postules 2 Ex lemm. corr. Hartung, sed notandum est *ἐπιπνέοισα* iam non ad *ἐπιπνεύων· ἐπιβλέπων* quadrare

## 61 [Bgk. 94]

146 *ἦρ' ἔτι Δινομένη τὼ Τυρρακήω*
*τἄρμενα λάμπρα κέοντ' ἐν Μυρσινήωι;*

Heph. Ench. xv. 10 (p. 50 Consbruch). Carminis initium.
1 *δινομένη τῶ τυρρακῆω* codd. Immutare nolui (quamvis de genit. *Δινομένη* cogitare vix audeam), vulgo *-νηι* (s. *-νει*) *τὼι -ωι* legunt 2 *τἄρμ.* codd. praeter I (*τάρ*) *κέατ'* codd., corr. Seidler *μυρσίνωι* cod. A, ut vid., *ί* ex *η* corr. $A^1$, *μυρσινήω* cod. I

## 62 [Bgk. 55]

*ἰόπλοκ' ἄγνα μελλιχόμειδε Σάπφοι* 147

Heph. Ench. xiv. 4 (p. 45 Consbruch) sine nomine auctoris.
Cf. Hesych. in μειλιχομετίδης· πραΰγελως, ἡδύγελως, ἡδεῖα, πραΰνοος. μελλιχόμειδε cod. A (a 1 m. corr. e μελλιχόμειδες), μελλιχόμειδες codd. C, P

## 63 [Bgk. 79]

*καὐπιπλεύσαις νάεσσιν* 148

Cr. A. O. i. 298.
Αἰολεῖς νέασσι· καὐπιπλεύς(αις, compendio) νάεσς(ιν, compendio) cod. Coll. Nov. 298. Cf. Et. Mag. 605, 27

## 64 [Bgk. 62]

*κόλπωι δ' ἐδέξαντ' ἄγναι Χάριτες Κρόνωι* 149

Heph. Ench. x. 3 (p. 33 Consbruch) sine nomine auctoris.

## 65 [Bgk. 48 A]

*Κρονίδα βασίληος γένος Αἴαν τὸν ἄριστον πεδ' Ἀχίλλεα* 150

(i) Heph. Ench. x. 7 (p. 34 Consbruch); (ii) Choerob. in Heph. Ench. x. 7 (p. 241 Consbruch); (iii) Choerob. in Theod. καν. ἀρς. ᾱ (i. 123 Hilgard). Cf. Athen. xv. 695 c (iii. 539 Kaibel), Eust. 285, 4.
Αἴαν (i) cod. H, (ii) cod. K (in interpretat. codd. K, U), (iii) codd. C, V, P, Αἶαν (i) codd. A, I, (iii) cod. N παῖδ' (-δα) (i) codd., (ii) codd., corr. Casaubon (Consbruch, Studemund)

## 66 [Bgk. 22]

*λόφον τε σείων Κάρικον* 151

(i) Strab. xiv. 661 (iii. 140 Kramer); (ii) Eust. 367, 25.
τε om. (ii)

## 67 [Bgk. p. 194]

*μὴ μέγαν περὶ κνάφον †περιστείχειν ἕνα κύκλον†* 152

(i) Et. Mag. 521, 35 (Et. Gen.); (ii) Et. Gud. in κνάμψω (330, 15 Sturz).
περιστείχειν (i) cod. M, περιστείχει (i) cod. D, περιστίχειν (ii) cod. l, παραστίχειν (ii) cod. w, ἐπισύρειν (i) cod. B Num latet ἐνάκυκλον?

## 68 [Schol. Gen. Il. Φ 483]

*μὴ φόνος κέχυται γυναίκων* 153

Schol. Gen. Il. Φ 483 (i. 210 Nicole) ἐπὶ τῶν βελῶν τῆς Ἀρτέμιδος.
μὴ fort. corrupt.

## 69 [Bgk. 96]

154 *ὅττινες ἔϲλοι ὑμμέων τε καὶ ἀμμέων*

Apoll. Dysc. π. ἀντ. 122 b (i. 96 Schneider).

## 70 [Bgk. 89]

155 *οὐδέ τι μυνάμενος ἄλλοι τὸ νόημμα . . .*

(i) Schol. Od. φ 71; (ii) Eust. 1901, 52; (iii) Et. Mag. 594, 55.
οὐδέ τι (i), (ii), om. τι (iii); fort. οὐδ' ἔτι ἄλλα τὸ ν. (i), ἄλλο ν. (ii), corr. Seidler (-λνι)

## 71 [Bgk. 99]

156 *πάλιν ἀ ϲῦϲ παρορίνει*

(i) Simplic. in lib. de Cael. i. 4 (p. 156 Heiberg); (ii) Mantissa proverb. ii. 46 (ii. 765 Leutsch-Schneidewin). Cf. Diogen. viii. 64, Apostol. xvii. 74 = Arsen. 460 (i. 318, ii. 705 Leutsch-Schneidewin).
ϲῦϲ codd., corr. nescio quis -ορίννει (i) codd. A, E, sed cf. -ώρῑνε D $14_9$

## 72 [Bgk. 105 A]

157 *πατέρων ἄμμων*

Apoll. Dysc. π. ἀντ. 121 c (i. 95 Schneider).

## 73 [P. Oxy. ii. 221, $xi_9$]

158 *ϲτενω[. .] Ξάνθω ῥο[. .] ἐϲ θάλαϲϲαν ἵκανε*

Schol. Il. Φ 219 (P. Oxy. ii. 221, $xi_9$).
Prima ϲ litt. ex ξ facta μ[. .], δ[. .], simm., legas ῥό[ος] suppl. e. p.

## 74 [Bgk. 67]

159 *†ταχαλιτινὸν† ἄρκοϲ ἔϲϲηι*

Et. Gud. in ἄρκτοϲ (p. 198 de Stefani).
ταχαλιτινὸν . . . ἔϲϲη cod. $d^2$, τὸν χαλινὸν . . . ἔϲη cod. q (Cr. A. P. iv. 61), τὸ χαλινὸν . . . ἔϲη cod. w (78, 1 Sturz)

## 75 [Bgk. 61]

160 *τερένας ἄνθοϲ ὀπώρας*

Cr. A. O. i. 413 (bis).

## 76 [Bgk. 153]

161 *τετραβαρήων πλίνθων καὶ τάγματα*

Hesych. in v.
(τετραβαρή)ων compendio. Locus nondum emendatus. Monendum esse censeo:—τετρα- non videri Aeolicam esse formam; e τετραβάρης (qua

voce nihil significari possit) vel τετραμάρης (quod ci. Bergk) gen. -ρέων proficisci debere, itaque fort. divisim †τετρα βαρήαν scribendum esse ; pro καὶ τ. non κατὰ τ. legi posse, cum κατά non sit Aeolicum, sed fort. κατάγματα (vel potius κατάχματα ; Herwerden κανάγματα)

## 77 [Bgk. 154]

τετράδων· ὄρνεόν τι. Ἀλκαῖος 162

τετράδυσιν· ἀηδόνας

Hesych. in v.

Sicut exhibet Schmidt reposui, sed haec mihi monenda esse videntur: ex ipso ord. litterarum apparere, verba τετράδυσιν ἀηδόνας Alcaeo tribui; sed cum τετραδόνεσσιν a τετράδων dat. dicend. esset, τέτραδον (s. τετράδω ?) et τετράδοισιν ut vid. emendand.,

τετράδοισιν ἀήδονας

Alcaeo vindicand. esse. Alioqui τέταροι, τετράων, τετραῖον, τέτραξ, avium nomina, inveniuntur

## 78 [Bgk. 30]

τὸ γὰρ Ἄρευι κατθάνην κάλον 163

Choerob. in Theod. καν. ἀρχ. ī (i. 214 Hilgard) sine nomine auctoris. τὸ codd. N, C, τῷ codd. V, P

## 79 [Bgk. 54 A]

(*a*)

χαῖρε καὶ πῶ τᾶνδε 164

Et. Mag. 698, 52 (Et. Gen.) sine nomine auctoris.
Simm. ap. Kretschmer Gr. Vaseninschriften, p. 195

(*b*)

δεῦρο σύμπωθι

Et. Mag. 698, 52 (Et. Gen.) sine nomine auctoris.

## 80 [Bgk. 120]

ἀγέρωχος 165

Eust. 314, 43.

Ἀλκαῖος δὲ . . . ἀγέρωχον τὸν ἄκοσμον καὶ ἀλαζόνα οἶδε. Cf. Et. Gud. in ἀγέρωχον (p. 10 de Stefani), Sueton. (p. 419 Miller). Fort. eiusdem Alcaei est ἀλαζών (ἀλάσδων) ὁ ἀλώμενος (Anecd. Gr. i. 65 Bachmann ; Suid. in v.), quod vulgo comico tribuunt

## 81 [Bgk. 121]

ἄγωνος 166

Phot. in ἄγωνος (p. 28 Reitzenstein).

Cf. Hesych. ἄγωνον· τὸν ἄγωνα Αἰολεῖς et Euripid. ἐν Αἰγεῖ ap. P. Oxy. viii. 1087, ii$_{59}$

## 82 [Bgk. 123]

167 *ἀμάνδαλον*

Et. Mag. 76, 51 (= Reitzenstein, Geschichte d. gr. Etym. 226; Et. Gen., ib. p. 20).
*τὸ ἀφανὲς παρ' Ἀλκαίῳ.* Cf. Hesych. in *ἀμανδαλοῖ*

## 83 [Bgk. 127]

168 *ἔον*, 'fui'

Eust. 1759, 26 (= Favor. *ἐκλ.* ap. Thes. Corn. p. 69).
Aeolica erant *ἔον* (cf. Sapph. δ $5_7$), *ἦcθα* (cf. Alc. D $13_1$), *ἦc* (cf. Alc. F $6_{10}$, D $9_1$, D $18_{9,12}$). Nam *ἦcκ'* (Alc. P. Oxy. x. 1234, $4_9$ et $4_{12}$) mera sunt somnia

## 84 [Bgk. 129]

169 *ἔτι προcθετέον καὶ ὡc τὸ ἐκεῖ ῥηθὲν πάθοc ἤγουν τὸν ἐφιάλτην ἐπιάλτην κατὰ παλαιὰν παραcημείωcιν ὁ Ἀλκαῖοc λέγει . . .*

Eust. 1687, 52.

*ἠπίαλοc καὶ ἠπιάληc καὶ ἠπιόληc. Cημαίνει τὸν ῥιγοπύρετον καὶ δαίμονα τοῖc κοιμωμένοιc ἐπερχόμενον. καὶ Ὅμηροc καὶ οἱ πλείουc ἠπιόληc λέγουcι διὰ τοῦ η̄· τὸ δὲ διὰ τοῦ οc ἕτερόν τι cημαίνει, τὸν ῥιγοπύρετον . . . ὁ δὲ Ἀλκαῖοc ἐπίαλον αὐτὸν ἔφη. Ἀπολλόδωροc δέ φηcι τὸν ἐπιάλτην αὐτὸν ἠπιάλην καλεῖcθαι καὶ τροπῇ τοῦ ᾱ εἰc ō ἠπιόλην*

Et. Mag. 434, 6 (Et. Gen.).
Porro notand. est Hesych. in *ἐπιαλής* formam *ἐφέλην* Aeolensibus attribuere. Quam formam quove sensu usurpaverit noster non liquet

## 85 [Bgk. 130]

170 *ἐρρεντι*

Et. Mag. 377, 19 (Et. Gen.).
*ἐρρεντί* codd.

## 86 [Bgk. 131]

171 *ἐcύνηκε*

Et. Mag. 385, 9.

## 87 [Bgk. 132]

172 *Εὐρυδάμαν*

Choerob. in Theod. *καν. ἀρc.* ᾱ (i. 131 Hilgard), qui dicit: *παραφυλαττόμεθα δὲ ἐν τῷ νῦν εἰρημένῳ κανόνι . . . τὸ ὦ Εὐρυδάμαν παρὰ τῷ Ἀλκαίῳ . . . καὶ παρὰ*

Πινδάρῳ τὸ ὦ ἀκαμαντοχάρμαν, οἷον "ὑπερμενὲς ἀκαμαντοχάρμαν Αἶαν", unde liquet ὦ non continuo Alcaei esse.

Ap. Constant. Lasc. de nom. et verb. p. 120$^{v}$ (Aldus, c. 1502) ὦ Πολυδάμαν nostro attribuitur, quod saltem Πωλ- corrigendum erat, sed manifesto cum praecedenti exempl. confudit Constantinus

## 88 [Bgk. 149]

### *Fρῆξις* 173

Excerpt. π. παθ. 11 (p. 6 Schneider) ἄπαξ . . παρ' Ἀλκαίῳ τὸ ῥῆξις Fρῆξις εἴρηται. *F* mirum in modum corruptum praebent codd. praeter L, qui haec verba omittit

## 89 [Bgk. 133]

### *θέσις* 174

Et. Mag. 319, 31 ἡ ποίησις παρὰ Ἀλκαίῳ.

Cf. Asclep. Myrl. ap. Athen. xi. 501 c (iii. 106 Kaibel) τὸ ποιῆσαι θεῖναι πρὸς τῶν ἀρχαίων ἐλέγετο, Hellad. ap. Phot. Bibl. cod. 279 (p. 533 a 17 Bekker)

## 90 [Bgk. 134]

### *κάλιον* 175

(i) Excerpt. π. παθ. 26 (p. 12 Schneider); (ii) Cr. A. P. iii. 278.

Quasi exemplum παρελλείψεως, i. e. ὅταν τῶν διπλασιαζομένων συμφώνων ἓν παραλείπηται, affertur, vix recte

## 91 [Bgk. 135]

### (ἄνεμος) *κατώρης* 176

(i) Schol. B$^{2}$ in Hom. Il. Β 447 (Porphyr. Qu. Hom. p. 41 Schrader); (ii) Eust. 603, 40. Vid. S. inc. lib. 67.

κατάρης (ii) Cf. etiam Hesych. καταριστήν· ὀρθὴν δουριστήν. παρὰ Καλλιμάχῳ τὴν χάλαζαν?

## 92 [Bgk. 136]

### *Κήτειος* 177

Schol. Od. λ 521 (ii. 517 Dindorf) . . Ἀλκαῖος δέ φησι τὸν Κήτειον ἀντὶ τοῦ Μυσόν.

Fort. Κητεῖος s. Κήτηος scribendum

## 93 [Bgk. 137]

### *Κίκις* 178

(i) Cyrill. lex. (Cr. A. P. iv. 185); (ii) Suid. in v.; (iii) Et. Mag. 513, 32; (iv) Et. Gud. 322, 5 (= Cr. A. P. iv. 35) ὁ ἀδελφὸς Ἀλκαίου (i), (ii), simm. (iii), (iv). Porro praebet (iv) ὁ . . Ἀλκαῖος ὁμοίως Ὁμήρῳ τὸν ἰσχυρὸν κίκυν καλεῖ.

Genit. Κίκιδος erat, cf. Serg. Emes. ἐπιτ. ὀνομ. καν. (p. 9 Hilgard = Cr. A. O. iv. 337)

## 94 [Bgk. 138]

179 *κίνδυνι*

Choerob. in Theod. *καν. ἀρς.* $\overline{κγ}$ (i. 270 Hilgard). Vid. S. inc. lib. 68.
*ὁ γοῦν Ἀλκαῖος τὴν δοτικὴν ἔφη τῷ κίνδυνι* (cod. V, *κινδύνῳ* codd. N, C)

## 95 [P. Oxy. viii. 1087, $ii_{52}$]

180 *κόκκυγος*

P. Oxy. viii. 1087, $ii_{52}$.
Nominative usurpavit Alcaeus

## 96 [Bgk. 139]

181 *κότυλοι*

Athen. xi. 478 b (iii. 51 Kaibel).
*τὰ μόνωτα ποτήρια κότυλοι, ὧν καὶ Ἀλκαῖος μνημονεύει*

## 97 [Bgk. 142]

182 *μετρῆσαι ἐπὶ τοῦ ἀριθμῆσαι*

Phot. in v. (i. 420 Naber).

## 98 [Bgk. 144]

183 . . . [in foemininis etiam] Alcaeus ΝΕΡΗ pro ΝΕΡΗΣ posuit et Theopompus Chare pro Chares.

Priscian. Inst. Gramm. vii. 7 (ii. 289 Keil) de vocat. cas. primae declin.
in foemininis etiam secl. Hertz Νήρη pro Νήρης corr. Hertz, sed ΝΕΡΗ et ΝΕΡΗΣ exhibet cod. B, reliqui e (E) in utraq. syll.

## 99 [Bgk. 145]

184 *οἱ . . περὶ Ἀλκαῖον ὄιδα λέγουσι τρισυλλάβως*

Herodian. *π. μ. λ. ᾱ* 24, 6 (ii. 930 Lentz).
Cf. eund. ap. Steph. Byz. in *Καρία* (p. 359 Meineke) (*Κάιρα*) *διὰ τοῦ ῑ μακροῦ· ἔστι γὰρ ὅτε μετὰ τὴν διαίρεσιν ἔκτασις γίγνεται, οἶομαι ὄιγον ὄιδα παρ' Αἰολεῦσιν ἀντὶ τοῦ οἶδα*

## 100 [Bgk. 147]

185 *πεφύγγων*

(i) Cr. A. O. i. 366; (ii) Eust. 1596, 7 (= Favor. *ἐκλ.* ap. Thes. Corn. p. 132$^{v}$). Cf. etiam Cr. A. O. i. 325.
*πεφύγγω* (ii)

## 101 [Bgk. 148]

*πιέσδω* 186

Herodian. *π. μ. λ.* $\bar{\beta}$ 44, 3 (ii. 949 Lentz).

Hoc loco dicit Herodianus: *τὰ εἰς ζω λήγοντα ῥήματα ὑπὲρ δύο συλλαβὰς βαρύτονα οὐδέποτε τῷ ε̄ παραλήγεσθαι θέλει . . . σημειῶδες ἄρα παρ' Ἀττικοῖς καὶ τοῖς Ἴωσι λεγόμενον διὰ τοῦ ε̄ τὸ πιέζω, ὥσπερ καὶ παρὰ τῷ ποιητῇ. προσέθηκα δὲ καὶ τὰς διαλέκτους, ἐπεὶ παρ' Αἰολεῖ διχῶς λέγεται, παρὰ δὲ Ἀλκμᾶνι διὰ τοῦ ᾱ, κτλ.* Inde vulgo concluditur Alcaeum duabus formis *πιέζω* et *πιάζω* usum esse, quod manifesto falsum est. Quo modo accipiendum corrigendumve sit *διχῶς λέγεται* nescio; quam solam credo proprie Aeolicam esse formam eam exhibui

## 102 [Bgk. 155]

*τερέων* 187

(i) Cr. A. P. iv. 192; (ii) Eust. 1155, 44.

*ἀλκεύσαι ῥεῶν* (i) cod., corr. (ii)

## 103 [Bgk. 152]

*τεμένηος* 188

Cr. A. O. i. 342.

## 104 [Bgk. 126]

*τῶνδεων* 189

Cr. A. O. i. 253.

*τοῦτο* (sc. *τὸ τοῖσδεσσι*) *μιμούμενος Αἰολεὺς φησί τῶνδεων, ὅπερ τινες ἀγνοίᾳ τἀκριβοῦς ἀνέγνωσαν τῶν δεῶν, ἵν' ᾖ τῶν δεῖν . . .*

## 105 [Bgk. 10]

*οὐκ εὖ δ' ὁ Ἀλκαῖος ὥσπερ τὸ τοῦ ποταμοῦ ὄνομα παρέτρεψε* 190 *τοῦ Κουαρίου οὕτω καὶ τοῦ Ὀγχηστοῦ κατέψευσται πρὸς ταῖς ἐσχατιαῖς τοῦ Ἑλικῶνος αὐτὸν τιθείς· ὁ δ' ἐστὶν ἄπωθεν ἱκανῶς τούτου τοῦ ὄρους*

Strab. ix. 412 (ii. 259 Kramer).

Fort. ad ᾱ 2 referendum coll. Hom. hymn. Herm. 87 (v. 46 Allen). Bergk ad inc. lib. 1 trahit

## 106 [Bgk. 23]

*τὸν λόγον ὃν πάλαι μὲν Ἀλκαῖος ὁ ποιητὴς εἶπεν . . . ὡς* 191 *ἄρα οὐ λίθοι οὐδὲ ξύλα οὐδὲ τέχνη τεκτόνων αἱ πόλεις εἶεν ἀλλ' ὅπου ποτ' ἂν ὦσιν ἄνδρες αὐτοὺς σῴζειν εἰδότες ἐνταῦθα καὶ τείχη καὶ πόλεις*

Ael. Arist. *ὑ. τ. τεττ.* 207 (ii. 273 Dindorf) = Phot. Biblioth. p. 430 a Bekker; indidem ut vid. Nicol. Progymn. i. 277 Walz. Cf. Ael. Arist. *π. ὁμον.* 68 (ii. 50 Keil); Anon. *Ῥοδιακ.* 64 (ii. 89 Keil); Philoth. Selymbr. (Patrol. Gr. 154 col. 1234 Migne).

## 107 [Bgk. 24]

192 *οὐδ' ἑλκοποιὰ γίγνεται τὰ σήματα. ταῦτα παρὰ ⟨τὰ⟩ Ἀλκαίου. οὐ τιτρώσκει τὰ ἐπίσημα ὅπλα οὐδὲ αὐτὰ καθ' ἑαυτὰ δύναμιν ἔχει, εἰ μὴ ἄρα ὁ φέρων αὐτὰ ἐὰν ᾖ* [[ὁ]] *γενναῖος*

Schol. M in Aesch. Ἑπτά 398 (385) (i. 148 Wecklein ).

## 108 [Bgk. 32]

### (*a*)

193 *Πιττακὸς δ' ὁ Μιτυληναῖος . . . πλεύσας ἐπὶ τὸν Φρύνωνα . . διεπολέμει τέως διατιθεὶς καὶ πάσχων κακῶς (ὅτε καὶ Ἀλκαῖός φησιν ὁ ποιητὴς ἑαυτὸν ἔν τινι ἀγῶνι κακῶς φερόμενον τὰ ὅπλα ῥίψαντα φυγεῖν· λέγει δὲ πρός τινα κήρυκα, κελεύσας ἀγγεῖλαι τοῖς ἐν οἴκῳ·*

*Ἄλκαος cάος †αροι ἐνθαδ' οὐκυτὸν ἀληκτορὶν† ἐς Γλαυκώπιον*
*ἶρον*
*ὀνεκρέμασσαν Ἄττικοι), κτλ.*

Strab. xiii. 600 (iii. 34 Kramer).

Ἀλκαῖος codd., corr. Ahrens cόος codd. C, D, h (add. 2 m.), coc cod. F, cῶος codd. r, w, x (?), om. cod. i, corr. Ahrens ἄροι codd. praeter F (αροι cum coc coniunct.) et h, o (ἄρει) ἐνθαδ' codd. var. accent., var. distinct., ἔντεα δ' ci. Wesseling coll. Hdt. (v. infr.) οὐκυτὸν codd. F, D (ubi tamen forma κ litt. ad χ prope accedit), οὐκ αὐτὸν codd. C (sed αυ parum cert.), m, o, z, οὐχυτον codd. h, i (οὐχυ τὸν), οὐ κεῖται codd. r, w, οὐκ—Ἄττικοι om. cod. x ἀληκτορὶν codd. praeter o, z (ἀλυκτορὴν) γλαυκωπὸν codd., em. Ahrens, alii ὂν ἐκρέμασαν codd., corr. Ahrens

### (*b*)

*ἐπολέμεον γὰρ ἔκ τε Ἀχιλληίου πόλιος ὁρμώμενοι καὶ Σιγείου . . . Μυτιληναῖοί τε καὶ Ἀθηναῖοι . . . πολεμεόντων δέ cφεων παντοῖα καὶ ἄλλα ἐγένετο ἐν τῆιcι μάχηιcι, ἐν δὲ δὴ καὶ Ἀλκαῖος ὁ ποιητὴς cυμβολῆς γενομένης καὶ νικώντων Ἀθηναίων αὐτὸς μὲν φεύγων ἐκφεύγει, τὰ δέ οἱ ὅπλα ἴcχουcι Ἀθηναῖοι καί cφεα ἀνεκρέμασαν πρὸς τὸ Ἀθήναιον τὸ ἐν Σιγείωι. ταῦτα δὲ Ἀλκαῖος ἐν μέλεϊ ποιήcας ἐπιτιθεῖ ἐς Μυτιλήνην ἐξαγγελλόμενος τὸ ἑωυτοῦ πάθος Μελανίππωι ἀνδρὶ ἑταίρωι*

Hdt. v. 94–5.

## 109 [Bgk. 37B]

τοῦτον (sc. τὸν Πιττακὸν) Ἀλκαῖος **καράποδα** μὲν καὶ **194**
**κάραπον** ἀποκαλεῖ διὰ τὸ πλατύπουν εἶναι καὶ ἐπισύρειν τὼ πόδε· **χειροπόδην** δὲ διὰ τὰς ἐν τοῖς ποσὶ ῥαγάδας, ἃς χειράδας ἐκάλουν· **γαύρηκα** δὲ ὡς εἰκῆ γαυριῶντα· **φύσκωνα** δὲ καὶ **γάστρωνα** ὅτι παχὺς ἦν· ἀλλὰ μὴν καὶ **ζοφοδορπίδαν** ὡς ἄλυχνον· **ἀγάσυρτον** δὲ ὡς ἐπισεσυρμένον καὶ ῥυπαρόν

(i) Diog. Laert. i. 81 (p. 20 Cobet); (ii) Suid. in *καράπους*; (iii) Plut. Qu. conv. η̄ 6, 3 (Moral. iv. 329 Bernardakis); (iv) Pollux ii. 175 (i. 137 Bethe).

*καράποδα καὶ κάραπον* Cf. Galen. gloss. Hippocr. in *σαράπους* (xix. 136 Kühn) *ἡ διασεσηρότας καὶ διεστῶτας ἔχουσα τοὺς δακτύλους τῶν ποδῶν* et fort. Hesych. in *σάραπις* (v. adn. Schmidt)

*χειροπόδην* l. *χιροπόδαν*. Formam *χειροποδες* (var. accent.) interpretantur *ῥαγόποδες, οἱ τοὺς πόδας κατερρωγότες*, simm., Pollux ii. 153 (i. 130 Bethe), Et. Mag. 810, 27, Hesych. in v.

*ζοφοδορπίδαν* (i), (iii), *-πίδα* (ii). De forma non constat; *ζοφοδορπίας* praebent Theognost. *καν.* ρῑγ̄ (Cr. A. O. ii. 20), Zonaras in v. (= *λαθροφάγος, σκοτόδειπνος*), *ζοφοδερκίας* autem Hesych. in v. (idem etiam *ζοπαδασπίδας· λαθροφάγους*), Suid. in v., Cyrill. ap. Tittmann Zon. cv, cod. Vat. gr. 23 ap. Reitzenstein Ind. lect. Rost. iv. 10 (= *λαθροφάγος, σκοτόδειπνος*). *ζοφοδορπίδαν* interpret. Plut. (qui *ζοφοδορπιδας*, acc. plur., ibid. § 1 praebet) *οὐχ ὡς ὀψὲ δειπνοῦντα . . . ἀλλ' ὡς ἀδόξοις . . . ἡδόμενον συμπόταις*

*ἀγάσυρτον* Cf. Zonaras in v. (= *ἀκάθαρτος*)

## 110 [Bgk. 58 adn.]

Canebat (Alcaeus) **195**
. . Lycum nigris oculis nigroque crine decorum

Hor. Carm. i. 32, 10.

Huc non spectat Schol. Pind. Ol. xi. 15 (i. 346 Drachmann), quod recte perspexit Blass Alcmanis esse

## 111 [Bgk. 58 adn.]

Naevus in articulo pueri delectat Alcaeum. At est corporis **196**
macula naevus. Illi tamen hoc lumen videbatur

Cic. de Nat. Deor. i. 28 (i. 27 Mayor).

## 112 [Bgk. 106]

τὸ δὲ πλείοσι **στόμασιν** ἐκδιδόναι (sc. ὥσπερ ὁ Νεῖλος) κοινὸν καὶ **197**
πλειόνων, ὥστ' οὐκ ἄξιον μνήμης ὑπέλαβε . . . καθάπερ οὐδ' Ἀλκαῖος, καίτοι φήσας ἀφῖχθαι καὶ αὐτὸς εἰς Αἴγυπτον

Strab. i. 37 (i. 55 Kramer).

## 113 [Bgk. 107]

198 Ἀλκαῖος . . ὁ μελοποιὸς μετέωρόν φησι . . νήχεσθαι (τὸν λάβρακα)

Athen. vii. 311 a (ii. 184 Kaibel).

## 114 [Bgk. 108]

199 χαρίεν γὰρ ἅμα ταῖς ἡδοναῖς συνεκλιπεῖν τὰς ἐπιθυμίας, ἃς μήτε ἄνδρα φησὶν Ἀλκαῖος διαφυγεῖν μήτε γυναῖκα

Plut. de divit. am. 5 (Moral. iii. 359 Bernardakis).

## 115 [Bgk. 110]

200 Αἶξ Σκυρία· Χρύσιππός φησιν ἐπὶ τῶν τὰς εὐεργεσίας ἀνατρεπόντων τετάχθαι τὴν παροιμίαν, ἐπειδὴ πολλάκις τὰ ἀγγεῖα ἀνατρέπει ἡ αἶξ. ἄλλοι δέ φασιν ἐπὶ τῶν ὀνησιφόρων λέγεσθαι διὰ τὸ πολὺ γάλα φέρειν τὰς Σκυρίας αἶγας. μέμνηται Πίνδαρος καὶ Ἀλκαῖος

Zenob. ii. 18 (i. 36 Leutsch-Schneidewin).
Cum Pindarus proverb. ἐπὶ τῶν ὀνησιφόρων usurpet (Σκύριαι δ' ἐς ἄμελξιν γλάγεος αἶγες ἐξοχώταται, fr. 106 Schroeder), aliquantulum veri similius videtur, nostrum quoque hoc sensu usurpasse. Cf. praeter paroemiographos et Suid. etiam Athen. xii. 540 d, Aelian. H. A. iii. 34

## 116 [Bgk. 111]

201 Ἀνακρέων δὲ . . . στεφανοῦσθαί φησι . . . καὶ ἀνήτῳ, ὡς καὶ Σαπφὼ καὶ Ἀλκαῖος. οὗτοι δὲ ἄρα καὶ σελίνοις

Pollux vi. 107 (p. 253 Bekker).

Alcaeus frequenter se dicit apio coronari

Acro in Hor. Carm. iv. 11, 3 (i. 361 Keller).

## 117 [Bgk. 112]

202 εἰ δέ τινες καὶ ἄλλοι παραβοῶντες ῥητορικὴν ψέγουσι, μᾶλλον δὲ τονθορύζοντες, ἐκ τοῦ †ψόφου τοξεύοντες κατὰ Ἀλκαῖον, κτλ.

Ael. Arist. xlv ad fin. (ii. 155 Dindorf).
Pro ψόφου σκότου cod. E. ψέφους corr. Lobeck, probabilissime, sed nescio an etiam ζόφου (Jacobs) possis. Cf. Sophron. ap. Apoll. Dysc. π. ἀντ. 122 c (i. 96 Schneider) ὁ δ' ἐκ τῶ σκότεος τοξεύων αἰὲν ἕνα τινὰ ὧν ζυγαστροφεῖ. Alio sensu ἐν σκότῳ τοξεύοντες Ael. Arist. xxxvi. 100 (ii. 295 Keil)

## 118 [Bgk. 113]

(τοῦ Δ.) . . γελοῖον φήσαντος εἶναι ἀπὸ μικρῶν πραγμάτων οὕτω 203
μεγάλα θηρᾶν, οὐ κατ' Ἀλκαῖον ἐξ ὄνυχος τὸν λέοντα γράφοντας, ἀλλὰ κτλ.

Plut. de def. or. 3 (Moral. iii. 70 Bernardakis).
Cf. Sophron. ap. Dem. π. ἑρμ. 156 (p. 36 Radermacher) ἐκ τοῦ ὄνυχος γὰρ τὸν λέοντα ἔγραφεν. Simm. ad Diogenian. v. 15 ap. Leutsch-Schneidewin i. 252 collecta

## 119 [Bgk. 114]

*Πιτάνα ἐμμί* 204

Πιτάνη εἰμί· αὕτη παρ' Ἀλκαίῳ κεῖται. λέγεται δὲ κατὰ τῶν πυκναῖς συμφοραῖς χρωμένων ἅμα καὶ εὐπραξίαις, παρ' ὅσον καὶ τῇ Πιτάνῃ τοιαῦτα συνέβη πράγματα ὧν καὶ Ἑλλάνικος μέμνηται. φησὶ γὰρ αὐτὴν ὑπὸ Πελασγῶν ἀνδραποδισθῆναι καὶ πάλιν ὑπὸ Ἐρυθραίων ἐλευθερωθῆναι

Photius in Πιτάνη εἰμί; Suid. in Πιτυάνη εἰμί; Zenob. v. 61 (i. 145 Leutsch-Schneidewin). Cf. Plutarch. i. 55 (i. 329 Leutsch-Schneidewin), cod. Paris. supp. gr. 676 (Cohn, Breslauer Abhandl. ii. 2, p. 63).

## 120 [Bgk. 115]

Ἀρτακία κρήνη περὶ Κύζικον, ἧς καὶ Ἀλκαῖος μέμνηται καὶ 205
Καλλίμαχος, ὅτι τῆς Δολιονίας ἐστίν

Schol. Ap. Rhod. i. 957 (p. 359 Keil).

## 121 [Bgk. 116]

καὶ Ἀλκαῖος δὲ (κατὰ τὰ αὐτὰ τῷ Ἀκουσιλάῳ Schol. Paris.) 206
λέγει τοὺς Φαίακας ἔχειν τὸ γένος ἐκ τῶν σταγόνων τοῦ Οὐρανοῦ

Schol. Ap. Rhod. iv. 992 (p. 513 Keil).

## 122 [Bgk. 117]

τοῦτο δὲ καὶ παροιμιακῶς λέγεται, ὅτι ὁ θυμὸς ἕκατον 207
γηράσκει. λέγεται δὲ διὰ τοὺς πρεσβυτέρους. ὅσῳ γὰρ γηράσκουσι τὸν θυμὸν ἐρρωμενέστερον ἔχουσι. καὶ Ἀλκαῖος ὡς λεγομένου κατὰ τὸ κοινὸν αὐτοῦ μιμνήσκεται

(i) Schol. Soph. O. C. 954 (p. 442 Papageorgius); (ii) Suid. in θυμὸς ἑπταβόειος. Cf. Greg. Cypr. Leid. ii. 23, Mosq. iii. 67 (Leutsch-Schneidewin ii. 71 et 117), Apostol. viii. 93 (Leutsch-Schneidewin ii. 459 = Arsen. p. 290 Walz)

## 123 [Bgk. 118]

208 *τὴν Ὕδραν δὲ Ἀλκαῖος μὲν ἐννεακέφαλόν φησι, Σιμωνίδης δὲ πεντηκοντακέφαλον*

Schol. Hes. Theogon. 313 (p. 245 Flach).

## 124 [Bgk. 119]

209 *καὶ ἐν Λέσβῳ δὲ ὁ Ἀπόλλων μυρίκης κλάδον ἔχει· ὅθεν καὶ μυρικαῖος καλεῖται. καὶ Ἀλκαῖός φησιν †ἐν† τοῖς περὶ Ἀρχεανακτίδην κατὰ τὸν πρὸς Ἐρυθραίους πόλεμον φανῆναι τὸν Ἀπόλλωνα καθ' ὕπνους ἔχοντα μυρίκης κλῶνα*

Schol. Nicand. Ther. 613 (p. 48 Keil).
ἀλκαῖος cod. G, ἀρχαῖος codd. K, P, A, V ἐν τοῖς codd., ἐν del. Welcker, ἐν ⁻ (v. c. πρώτῳ) ci. Bergk καὶ τὸν πρὸς Ἐρυθραῖον codd., κατὰ em. Welcker, Ἐρυθραίους em. Bergk

## 125 [Bgk. 146]

210 *. . τῷ διαβάλλεται χρῶνται ἐπὶ τοῦ ἐξαπατᾶν . . . παρόμοιον δὲ καὶ τὸ Ὁμηρικόν· παραβλήδην ἀγορεύων, καὶ παρ' Ἀλκαίῳ· παραβάλλεταί σε*

Schol. Aristoph. Av. 1648 (p. 291 White).
Si ad lyricum spectat, παρβάλλεται scribendum

## 126 [Bgk. 151]

211 *Ἀττικοὶ μὲν οὖν ἀεὶ τρισυλλάβως (σικυος), Ἀλκαῖος δὲ δάκτυλον, φησί, τῶν σικύων, ἀπὸ εὐθείας τῆς σίκυς, ὡς στάχυς στάχυος*

Athen. iii. 73 e (i. 172 Kaibel). Cf. Eust. 291, 37.
Nescio quomodo nom. agnoverit Athenaeus nisi ap. Alcaeum σίκυν s. τὸ σίκυος invenerit, et praestat alioqui singularis

## 127 [Bgk. 8]

212 *Ἀλκαῖος δὲ καὶ τὸν Ἑρμῆν εἰσάγει αὐτῶν* (sc. *τῶν θεῶν*) *οἰνοχόον, ὡς καὶ Σαπφώ . . .*

Athen. x. 425 c (ii. 425 Kaibel).
αὐτὸν cod. A, corr. Casaubon

## 128 [Hermes 46, 421]

213 *καὶ Ἀλκαῖος ἐν ᾠδαῖς εἶχε Θαλῆν ὅτε καὶ Λέσβος πανήγυριν ⟨ ⟩*

Himer. Excerpt. Napol. (Hermes 46, 421 Schenkl).
Num οἶδε? Θαλλῆν cod., corr. Schenkl

# INCERTI AUCTORIS

## 1 [Bgk. 28]

*Ἄρευ †ὁ φόβος διακτὴρ* 214

Cr. A. O. iii. 237. Nullum nomen auctoris.
Ἄρευ δι ὁ primitus cod., sed statim δι, tanquam dittographema, transversa linea, duobus punctis superpositis 1 m. delevit. δαίκτηρ ci. Cramer

## 2 [Bgk. Sapph. 54]

*Κρῆσσαί νύ ποτ' ὦδ' ἐμμελέως πόδεσσιν* 215
*ὤρχηντ' ἀπάλοις' ἀμφ' ἐρόεντα βῶμον*
*πόας τέρεν ἄνθος μάλακον μάτεισαι*

Heph. Ench. xi. 3 et 5 (p. 36 Consbruch) sine nomine auctoris.
1 οὔδ' cod. A (fort. a 1 m. in ωδ corr.) 2 ὠρχεῦντ' codd. A, H, ὠρχεῦνθ' cod. I

## 3 [Bgk. 38]

*τριβώλετερ· οὐ γὰρ Ἀρκάδεσσι λώβα . . .* 216

Heph. Ench. xi. 3 (p. 36 Consbruch).
τριβώλετερ· (cod. A, -λέτερ' cod. I) cf. Sophron. excerpt. Charac. in Theod. καν. (ii. 394 Hilgard), Choerob. in Theod. π. τ. ἐν τ. πτώς. τόν. (i. 262, i. 387 Hilgard), ubi τριβόλετερ Aeolensibus tribuitur

## 4 [Bgk. 70]

*μίγδα μάλευρον* 217

(i) Phot. in μάλευρον; (ii) Zonaras in μάλευρον. Achaeo attribuit μάλευρον (i), μίγδα μάλευρον, sine nom. auctoris, laudat (ii), Alcaeo vindicat Bergk coll. Theoc. xv. 116.
μαλεύρωι scribend. putat Bergk

## 5 [Bgk. 91]

*ταύτης γὰρ* (sc. τῆς δρυὸς) *τὸν καρπὸν ἤσθιον οἱ Ἀρκάδες· καὶ* 218
*ὁ ἀρχαῖός φησιν· Ἀρκάδες ἔσσαν βαλανηφάγοι*

Artemid. Oneirocr. ii. 25 (p. 119 Hercher).
Sic cod. V Ἀλκαῖος pro ἀρχαῖος ci. Reiske. Equidem praetulerim ἀρχαίος ⟨χρησμός⟩ vel sim. quid, nam haec aut ad oraculum ap. Hdt. i. 66 (πολλοὶ ἐν Ἀρκαδίηι βαλανηφάγοι ἄνδρες ἔασιν) aut ad oraculum ap. Paus. viii. 42. 6 (Ἀρκάδες Ἀζᾶνες β.) spectare nullus dubito

## 6 [Bgk. 125]

*αὐεοῦλλαι· ἀέλλαι. παρὰ ἄκλ*ῳ 219

Hesych. in v.
Vulgo αὔελλαι (contra litter. ordinem) corrigunt, debebant ἄνελλαι (ubi

ου pro υ = ϝ accipi poterat). Sed in re et auctore incert. nihil tentand. censeo

## 7 [Bgk. 140]

220 λέγει (Ἡρακλείδης . . . ὡς) . . . ἐκ τοῦ κτείνω κταίνω δωρικώτερον παρὰ Ἀλκαίῳ

Eust. 1648, 6.
Ἀλκμᾶνι corrigend. esse credo

## 8 [Bgk. adesp. 61]

221 ἀλλ', ὦ πάντ' ἐπόρεις Ἄελιε . . .

Cr. A. O. i. 327. Nullum nomen auctoris.
ὦ πάντ' ἐφορεῖς' ἄλιε ex ecopac ala ab ipso scr. factum. ἀέλιε scripsi

## 9 [Bgk. adesp. 63]

222 ἴδρως †ἀμφότερα

Cr. A. O. i. 208.
ἴδρως genit.

## 10 [Bgk. adesp. 77]

γέλαν δ' ἀθάνατοι θέοι

Et. Mag. 225, 8 sine nom. auctoris. Pergit: κατὰ συστολὴν λαμβάνεται, ὡς ἡ μετοχὴ δηλοῖ. γέλαντος γὰρ ἡ γενικὴ κατὰ συστολὴν τοῦ ᾱ. τὰ δὲ ἐνδέοντα συλλαβῇ τρίτα πρόσωπα τῶν πληθυντικῶν καταλήγουσιν εἰς τὴν παραλήγουσαν τῆς γενικῆς τῶν μετοχῶν. οὕτω Ζηνόδοτος.
Ex eod. carm. atque Alc. inc. lib. 25 esse ci. Diehl

## 11 [Bgk. Alcm. 115]

223 ὁ Κρὴς τὴν θάλατταν: ἐπὶ τῶν ἐν οἷς διαφέρουσι ταῦτα φεύγειν προσποιουμένων ἡ παροιμία ἐστίν· ἐπειδὴ ναυτικώτατοι οἱ Κρῆτες ἐγένοντο. μέμνηται ταύτης Ἀλκαῖος

Zenob. v. 30 (i. 131 Leutsch-Schneidewin).
Si usurpasset noster, Κρῆς θάλασσαν dixisset

224 ὁ Κρὴς δὴ τὸν πόντον . . . παροιμία ἐπὶ τῶν εἰδότων μὲν προσποιουμένων δ' ἀγνοεῖν . . . Ἀλκμὰν δὲ ὁ λυρικὸς μέμνηται τῆς παροιμίας

Schol. in Ael. Arist. ὑπὲρ τ. τεττ. 138, 4 (iii. 490 Dindorf).

## 12

225 πάντας ὀείγων θαλάμοις

Zonar. in ἀνέῳγε (i. 224 Tittmann).
ὀίγων quam orthographiam praetulit Herodian., v. Steph. Byz. in Καρία (p. 359 Meineke)

# ADDENDA

Inter 80 et 81:

οἰν̣.̣.αγγε[ ]|̣.α δεχοίατο — 80 a

P. Bouriant $8_{57}$ 'A. . . ἐν τε[τάρτωι κὰν πέμ]πτωι κὰν ἕκτωι.

Inter 84 et 85:

. . . . . ἀλίσκονται — 84 a

P. Bouriant $8_{94}$ 'A. ἐν ἐνάτωι.

Inter 85 et 86:

-̣.̣καίατο καὶ λάβοιεν — 85 a

P. Bouriant $8_{56}$ 'A. ἐν δεκάτωι.

οὔ κε γένοιντο — 85 b

P. Bouriant $8_{60}$ π[αρ]αθε|τέ[ο]ν δ' ὡς επανίως χρωντ..ς καθ' ἡ|μᾶς ἐν δεκάτωι οὐκ ἐγένοντο | .̣αγυιοιςπερ [ὄ]φειλεν κα[τ'] Αἰολεῖς ἐ|̣.ει̣.ιν γενοίατο (sic ed.).

Inter 183 et 184:

νυμφόβαις — 183 a

Fort. P. Bouriant $8_{15}$ agnoscendum, collato Heysch. νυμφόβας· 'Αχαιός.

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Alcaeus
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